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A VOICE FROM THE WEST INDIES.

A
VOICE FROM THE WEST INDIES:

BEING

A REVIEW OF THE CHARACTER AND RESULTS
OF
MISSIONARY EFFORTS IN THE BRITISH AND OTHER
COLONIES IN THE CHARIBBEAN SEA.

WITH

SOME REMARKS ON THE USAGES, PREJUDICES, &c.,
OF THE INHABITANTS.

BY

THE REV. JOHN HORSFORD,
ST. VINCENT.

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DEDICATION.

TO SIR EDWARD N. BUXTON, BART., M.P., &c.

SIR EDWARD!

IF there be a distinguished philanthropic name in England, which is dear to the once enslaved West Indians, and to all who are deeply interested in the advancement—social and moral—of the Emancipated, that name is SIR THOMAS FOWELL BUXTON.

Never, while memory holds her seat in the human soul, can the record of the dauntless courage, the untiring energy, and the irresistible eloquence of your honoured father, employed in behalf of Afric's oppressed race, be wholly obliterated.

When, therefore, the thought of the publication of this work first arose in my mind, it at once occurred to me that the fittest and most suitable individual to whom it could be appropriately dedicated, would be yourself. In thus giving effect (by your permission) to my wishes, I feel that I only render a feeble homage to departed worth and excellence, and present an humble testimonial of respect to one sustaining and perpetuating so worthily the virtues of his venerated sire.

As an example to *young men*, of spotless integrity, of meritorious industry, of high and honourable principle,

of conscientious devotion to duty, and of zealous and persevering fidelity to the cause of the injured, the Memoir of Sir Thomas Fowell Buxton is of undying celebrity; and if, Sir, the identification of your respected name with this "Voice from the West Indies" should lead the young men of these Colonies to read and ponder Sir Fowell's Memoirs, this work will have accomplished a *two-fold* object; while to myself, as a man of colour, it will ever be a highly gratifying personal reflection that your kind permission to dedicate this work to you enables me thus to testify how sincerely I admire, and how deeply I venerate, the genius of benevolence so illustriously exemplified in your father, and with what pleasure I cherish towards your honoured name and family sentiments of heartfelt esteem.

That the great Being whom you serve, whose Gospel you so cheerfully advocate, and whose honour you endeavour to promote in so catholic a spirit, may long preserve and bless you and yours, is the fervent wish of,

Sir Edward,

Your most obedient

And very humble Servant,

THE AUTHOR,

PREFACE.

THE subjects discussed in this volume have long occupied the writer's attention, and have engaged his time for several years, during moments of leisure from the arduous duties of his calling as a Minister of Christ.

His review of Christian Missions, religious efforts, and educational proceedings, has been confined to the West Indian Colonies, comprising the Antigua District, and that of St. Vincent and Demerara, in which he has lived and laboured for nearly nineteen years, exclusive of a previous term of activity in a more private and retired position.

Two able volumes, on the History of the Wesleyan Mission in Jamaica, have appeared, from the pens of the Rev. Peter Duncan and the Rev. Peter Samuel. The Rev. Henry Bleby has published eloquent sketches of "Scenes in the Charibbean Sea," and a touching and masterly work, entitled "Death Struggles of Slavery;" both of which books also derive their characteristics and peculiarities from the important Island of Jamaica. Unacquainted with Jamaica, and in the face of these varied and excellent works, it would have been more than superfluous for the author to have written on that interesting Mission.

Of the Bahama and Hayti Districts he knows nothing from experience or personal intercourse with their inhabitants. The history of the Mission to these two Districts is yet a work of the future, to be written by some one who has been, is now, or may yet be, resident in those places respectively.

The Rev. W. Moister, in a compact and interesting volume on Africa and the West Indies jointly, has briefly sketched the Colonies comprised in the St. Vincent and Demerara District; but has omitted any strictures and criticisms on passing events, and on times and usages gone by, which have had an influence on the history and destiny of these lands.

No volume has, however, yet been written or published on the introduction of the Wesleyan Mission into the Island of Antigua,—where first it flourished in these Colonies,—and on its progress in that and the neighbouring Isles. To combine the two Districts in which the writer has lived, and narrate scenes and events with which he is acquainted, seemed a range of enterprise in which he might legitimately move. This volume may be therefore admitted as a contribution to the fund of missionary intelligence, as it concerns the Wesleyan Missions particularly; and from the volumes already published, with those yet to be sent forth into the world, some skilful hand may, at a future period, compile *one volume* of the entire history of the Wesleyan Missions in the Antigua, St. Vincent, Demerara, Jamaica, Bahama, and Hayti Districts.

From Mr. Moister's volume the writer has made such extracts as served his purpose, which he has dis-

tinctly acknowledged in their respective places. These citations have had reference to Barbadoes, Grenada, Trinidad, and Demerara,—Colonies in which he has not yet sojourned. His chapters on St. Vincent and Tobago claim for themselves originality of thought and opinion, except where extracts have been made, necessarily, from Dr. Coke's "West Indies;" to which every historian of Wesleyan Missions must unavoidably refer, as the fountain of authentic information respecting the past history of these lands, and the origin and early character of Wesleyan Methodism; such extracts being generally given in the eloquent historian's language, while the writer has reserved to himself the freedom of expressing his own judgment on the facts and events which are stereotyped in the annals which perpetuate the recollection of West Indian "men and things."

While giving a prominence to details connected with the Wesleyan Missions, the writer trusts that he has exhibited a truly catholic spirit, detesting, as he does, sectarian bigotry; and that he has furnished brief but impartial statements of the achievements and merits of other churches, and of Ministers of other denominations.

For Britain the writer entertains the highest veneration, while he deeply sympathizes in the wrongs which have been inflicted by West Indian prejudices on the people of colour inhabiting these Isles of the sea. No antipathy, however, does he feel against men of European origin: so far from it, he looks upon Britain as furnishing the best pattern of freedom from the

influences arising from mere fortuitous circumstances, and as having invariably awarded to the best qualities of mind and heart their just appreciation and appropriate reward. With Britain the motto still is, "The MIND makes the man."

In submitting these pages to public view, the writer is aware that they are liable to the censorship of the press; but he is fully prepared to be subjected to just criticism, though not to hypercriticism. In the sentiments of a learned and well known writer on "Rhetoric and the Belles Lettres," he cordially unites: "True criticism is a liberal and humane art. It is the offspring of good sense and refined taste. It aims at acquiring a just discernment of the real merits of authors. It promotes a lively relish of their beauties, while it preserves us from that blind and implicit veneration which would confound their beauties and faults in our esteem. It teaches us, in a word, to admire and to blame with judgment, and not to follow the crowd blindly."

Into the hands of the Christian public this work is now given, with the humble hope that it may be found to supply, in some respects, an acknowledged *desideratum*; and that it may arouse a fresh interest in the temporal and spiritual prosperity of the dwellers in these tropical Islands.

ST. VINCENT, WEST INDIES,
October 26th, 1855.

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A

VOICE FROM THE WEST INDIES,

§c., &c.

Chapter i.

INTRODUCTORY.

" IN these romantic regions man grows wild ;
 Here dwells the Negro, Nature's outcast child,
 Scorn'd by his brethren ; but his mother's eye,
 That gazes on him from her warmest sky,
 Sees in his flexile limbs untutor'd grace,
 Power on his forehead, beauty in his face ;
 Sees in his breast, where lawless passions rove,
 The heart of friendship and the home of love ;
 Sees in his mind, where desolation reigns,
 Fierce as his clime, uncultured as his plains,
 A soil where Virtue's choicest flowers might shoot,
 And trees of Science bend with glorious fruit ;
 Sees in his soul, involved with thickest night,
 An emanation of Eternal Light,
 Ordain'd, midst sinking worlds, his dust to fire,
 And shine for ever when the stars expire.
 Is he not man, though Knowledge never shed
 Her quickening beams on his neglected head ?
 Is he not man, though sweet Religion's voice
 Ne'er made the mourner in his God rejoice ?
 Is he not man, by sin and suffering tried ?
 Is he not man, for whom the SAVIOUR died ?
 Belie the Negro's powers :—in headlong will,
 Christian ! *thy* brother thou shalt prove him still.
 Belie his virtues :—since his wrongs began,
 His follies and his crimes have stamp'd him MAN."

JAMES MONTGOMERY.

THE appellation of WEST INDIES, which was once the synonyme for wealth and independence, is now heard with a feeling of depression and irksomeness in certain quarters. Time was

when the Charibbean Isles were a scene of attraction, and regarded as furnishing a field for enterprise and just and honourable ambition. What all-absorbing Australia now is to Europe, the British Antilles once were. Spain exterminated the aboriginal race, and proved ungrateful and treacherous to the courageous Columbus, who, loaded with chains, was conducted back ignominiously to the country whence he had at first sallied forth in search of the New World, which his great genius, aided and guided by Providence, soon enabled him to discover. What a pitiable position does Spain exhibit amongst continental nations in the nineteenth century! Cuba and Porto Rico alone remain, of all her boasted possessions; the former of which she even now holds with a very slight tenure. The debt so justly due to England, but which remains unliquidated; and the bondage in which so many human beings are yet disreputably and illegally held in Cuba especially, stamp infamy upon the parent government, and reflect lasting discredit on all who in any shape or form lend their countenance to that foul and nefarious traffic, or participate in its benefits. A retributive Providence will, doubtless, ere long inflict upon the perpetrators and upholders of Negro slavery condign punishment, if the atrocious vice be not repented of nationally, and if becoming and prompt restitution be not made for the wrongs, various, numerous, and multiplied, which have been done to the sable sons and daughters of helpless and down-trodden Africa, whose cries, deep and loud, are still ascending to heaven, and are calling for vengeance on her heartless and unrelenting persecutors.

There was a period also in the history of England when she encouraged and sanctioned the slave-trade, and when she maintained slavery in her Colonies. Still Britain never even at that period polluted her shores by permitting a slave to tread her soil, or breathe her atmosphere. The rational being, bearing the impress of his Maker's image, though the chattel and property of his fellow in England's western and eastern dominions, could not be a slave in free and happy England herself. Such is the genius of her Constitution, such the enlightenment of her sons, such the philanthropy of her statesmen. In vain do the

Southern States of America justify their arbitrary slavery,—slavery without mitigation and without hope, and from which the abject bondsman may not legally escape if he can,—under the plea so frequently asserted, that that horrible system originated with Britain. Britain saw, felt, acknowledged, and lamented her sin; and showed the sincerity of her penitence, by doing her best to retrieve the calamitous error which she had committed. If wrong had been done, England's example is now equally conspicuous in the undoing of the wrong with which she is unjustly reproached. The commendable measures which she has taken to retrace her steps, and to redeem her fair fame, are characteristic of the English nation, as a land of freedom, as a country which bears a consistent testimony on this painful question, and which has sacrificed an incredible amount of money, and an immense treasure of human life, in supporting an armed force on the coast of Africa, and in the preparation and prosecution of that memorable Niger Expedition, which, though it may have proved a partial failure, made some important discoveries, while it has stamped immortal honour on its originators, whose names will be handed down to the latest generations as the sincerest friends of the injured and oppressed people inhabiting that continent, where once figured names of note and eminence.

To the eye of sense it may seem a mystery that the Charibbean Islands, swept of their aborigines, should have been selected as the theatre on which scenes of blood and woe should be acted; where Africans should be imported only to drag out a wretched existence, and where men of fairer hue should be raised by the degradation, and enriched by means of the involuntary and unconsenting penury, of their unfortunate brethren. But it is not for us to question the procedure of unerring Providence. Ends, inscrutable to us, were contemplated by Him who is infinite alike in wisdom and goodness. Still West Indian slavery, which every right-minded man *now* unhesitatingly pronounces to have been morally culpable, must necessarily have been radically and inexcusably wrong at the time when the crime was perpetrated; while it is readily admitted that, as at the present day in the slave-holding States of America, many

humane individuals were ranked amongst the number of West Indian slaveholders.

Slavery, once the peculiarity of the West Indies, and that in which some might think their chief, if not their only, wealth and value consisted,—slavery has fallen irretrievably; and with its fall have arisen—whether necessarily, accidentally, or otherwise—unforeseen trials and unlooked-for conflicts; as if He who permitted slavery, but has since honoured the means of effectuating its extermination, had also pronounced that sin—if slavery be a sin—shall, in this mode of development also, yield its bitter and painful fruits; so that, the monster transgression being repented of, it may not receive its legitimate and apprehended reward in eternity.

To a thoughtful mind another interesting inquiry may suggest itself:—Why should these lovely Isles have been selected as the spots where, for many long years, Nature alone displayed her gorgeous beauty, in striking contrast with spiritual sterility and moral degradation? What acts of cruelty have been committed, and what sighs and groans have been heard, amid the transporting scenery of the West Indies! In the Islands of the Pacific Ocean, Nature also shines forth in splendour, where heathenism and cannibalism once reigned supreme: but no African slavery was there; and bad as barbarism confessedly is, no despotism originated by civilized countries was known in those regions, till France deposed Queen Pomare, and established the pretended protectorate of Otaheite,—a measure repugnant to the native mind, and subversive of the rights and dignity of man. In the West Indies, however, slavery has been the prime characteristic. It is this horrid system which gave to these Colonies a morbid and false prosperity, and which kept up a hollow peace, when dire insecurity existed, and deep-felt dissatisfaction governed the heart of the poor slave. The requiem of slavery was sung in the West Indies in the year of our Lord 1834,—a year memorable in the annals of liberty and of civilization. Freedom was fully achieved in the year 1838; and it has been demonstrated that the transition from bondage to liberty may be rapid and yet safe; may be summarily realized, and yet not endanger the

interests of civil and religious society. Freedom has been tested, and found to be a safe experiment grounded on principles of the soundest philosophy. But while the freed man luxuriates in his newly acquired and highly appreciated liberty,—which is after all his birth-right,—the territory on which the battle of freedom was fought, and where the conquest was gained, is found to be struggling with severe difficulties; and each wave of disappointment and sorrow that heaves and tosses seems like the harbinger of some other impending calamity, and tends to paralyse energy, and to spread a feeling of languor and despair.

There are happy exceptions to the statement just made. **BARBADOES**, with her immense and overpowering population, covering 106,470 acres of land, can never want labour; for it is a commodity with which she supplies her neighbours. And it is due to the agriculturists there honestly to state, that they have left no means untried which art and science have developed for the more economical and productive culture of the staple commodity of the country. Hence they sympathize little, if at all, with the cry of retrogradation and poverty which is every where heard. **DEMERARA**, under the judicious government of her late Governor, Sir Henry Barkly, rose from her difficulties. Her internal resources are ample, and her population was augmented by Coolie importation, and by emigration from the southern Islands. Besides, Demerara seldom suffers from long-continued drought, but is abundantly supplied with rain. **TRINIDAD**, with immense quantities of land, with means available to command an abundant revenue, and with no lack of labour, and governed by an energetic ruler in the person of Lord Harris, maintains a flourishing position. **ST. VINCENT** also receives the ill-paid peasantry of **ST. KITTS** and **NEVIS**, who swarm to her shores; and as the rain falls here frequently, and almost incessantly in the wet season, she cannot reasonably utter those complaints which reach us from other lands. **TOBAGO** is somewhat similarly situated, as it respects freedom from drought; and though her population be less than half of that of St. Vincent, yet she is supplied with labour from the scum of the Barbadoes peasantry, which, amalgamating itself with the

ingredients of the native peasantry, does not by any means purify the moral atmosphere of the Island.

But look to JAMAICA. In what a sad and desolate situation is that fine extensive Island found! Whatever effect the policy of the mother country may have had in producing results inimical to its progress, yet, if a noble and magnanimous spirit of patriotism had predominated, to the exclusion of mere personal feeling, and to the obliviousness of all political agitation and of mere sectarianism, might not Jamaica have struggled with and, partially at least, overcome her difficulties? But a cloud broods heavily over the Island. O that it were big with blessings! And yet, can the reflective mind forget the wrongs that were inflicted, in that unhappy country, upon the unfortunate beings who were once bondsmen? Can the insurrection of 1834 be forgotten? Does it not call up painful and heart-rending reminiscences? "Shall not the Judge of all the earth do right?" But righteousness in God is not like the righteousness of man. Where it is in the enlightened and pious mind a reflex image of God's inherent and essential justice, then is it pure; but God's dealings with man are not to be measured by the rule by which man ordinarily deals with his fellow man. In the category of human transactions, what selfishness, cupidity, injustice, and oppression, may be every day beheld! Slavery was never seen in its true character more plainly than in the Island of Jamaica, and under British rule. And are the dreadful, the inhuman doings of those dark and horrible days to be calmly and complacently passed over by their perpetrators, who, it may be, congratulate themselves on this change which has occurred in society? Nay, the crimes of slavery must be thoroughly repented of, and restitution made, or the blighting curse will not be withdrawn. Cholera, yellow fever, small-pox, have already done their worst.

It may be said, "But the labourers suffered as much as the upper classes." From what visitations of Providence are the righteous exempted? We do not insinuate that all the Jamaica Negroes are righteous. "If judgment must begin at the house of God, what shall the end be of them that obey not the Gospel of God?" It may please God remarkably to preserve and

distinguish His own chosen and beloved ones amid prevailing plague. "A thousand may fall at their side, and ten thousand at their right hand; but" the plague may "not come nigh" them. And yet we know that ordinarily "one event happeneth" alike to the righteous and the wicked: but this does not prove that the guilty party is not the moving cause of the judgment thus righteously inflicted, to bring unrepenting nations and communities to consideration and timely contrition. Nineveh for her sins was threatened with Divine wrath, to be averted only by repentance.

God is in controversy with all these lands. Jamaica is England's largest and best West Indian possession; so much so that men are often heard in England asking about the West Indies under the representative title of the noble and splendid Jamaica. But, extensive as she is, and valuable as her resources are, just so extensive and enormous have been her crimes under the iron reign of slavery. Besides, if, as is admitted, the Negro is as great a sinner as others, and if his moral character be more deteriorated under the circumstances of temptation to luxuriousness and vice to which he is peculiarly exposed on newly acquiring freedom, and if, under a scourge providentially designed for spiritual improvement, he falls alike with others, to what source are we to trace his moral, mental, and physical degradation? It was a human being like himself that enthralled his body; and though "minds are never to be sold," slavery claimed to enchain his mind also. It was slavery that left him, free though he now may be, in the ignorance inseparable from absolute subjection; and it is to that diabolical system of tyranny that he must attribute his loss of mental and spiritual dignity. If he suffer fatally, or it may be eternally, by plagues and calamities, which acquire character, virulence, and aggravation from their connexion with West Indian slavery, to that slavery and its willing agents must the prostrate African ascribe his premature death, if not its possible consequences.

It does not remove the culpability of the evil-doers, nor explain away the enormity of their crime, to plead that the untutored savage, if left in benighted Africa, would have been far more degraded. It may have been better for him to taste

the bitterness of British, rather than of American or Spanish, slavery. Still bondage is bondage, under whatever flag it is perpetrated, or in whatever country it is maintained. The wrong can never be obliterated; the sting is still felt; and where a few "Uncle Tom's" rise superior to slavery, and in spite of it become pious and exemplary, patient and heroic, and, endued with Divine and undying principle, brave martyrdom, or sink into the grave peacefully, thousands more are demoralized by an abominable and legalized system of bondage, in justification of which no plea can be offered that will bear the test of a rational and scriptural investigation. Whatever ulterior or accidental advantages may accrue to the unhappy African by being brought into a civilized country, he loses, at least, the conscious dignity,—in whatever form it may exist, or however modified may be its development,—which every man feels who is innately sensible that he is the originator of his own acts, and the arbiter of his own destiny. On the continent of Africa the native is, in his spiritual relation to the Divine Being, responsible to Him for his acts and deeds. "It is the same case any where else," it may be urged. True; but as a helpless bondsman, he was introduced into a land of light,—shining possibly with rich brilliancy,—though he has been sometimes compelled to walk in darkness, the darkness of known and admitted vice. He may see, approve, and even have intelligence enough to admire the good; but his usurping owner may resolve that he shall not choose the good, or, if he choose it, that he shall not act correspondently with his unconstrained volition; yea, that for attempting to do so he shall be persecuted and whipped. The Gospel might have reached him in his own land, and to its claims and requirements he might have yielded a willing assent and subjection; but under the yoke of slavery he has often been an unwilling Sabbath-breaker; he has had no choice between marriage and concubinage; has been compelled to steal by the very force of reasoning: for if his master stole him, and keeps him in bondage, there can be no harm (he may imagine) in imitating the example of the civilized and baptized owner, who, notwithstanding his crimes, retains his *status* in society.

Who, then, are responsible for the sins and woes of the once poor unfortunate slaves,—now, it may be, ignorant freemen,—but those who approved and nurtured slavery, maintained it as a national institution, and provided for its perpetuity? Who are now the parties partially responsible for the evils which slavery has introduced and established amongst us? Those very parties who endorsed it and supported it in bygone years. Surely it becomes our legislators to enact humane and just laws, adapted to the tempers and dispositions of the people whom our progenitors, if not we ourselves, have till lately retained in an unconsenting and reluctant bondage. To educate the once afflicted slaves is clearly a duty, *an absolute debt which we owe to them*. To provide for their religious enlightenment is also our bounden duty. But to neglect them, to give them opprobrious names, and to enact laws by which they may be corporally scourged, and thereby be still more degraded, is a poor return to make, after all the ills of which the masters and owners have been the ready authors.

We have spoken hitherto of the rights of the emancipated peasantry. Justice now bids us turn to the question of the rights of the man whose ancestor, if not he himself, was the owner once of slaves. Has he no rights? Is he to be thoroughly disregarded? Many, doubtless, who hereditarily became owners of slaves, conscientiously disliked slavery; but a variety of circumstances combined to prevent their emancipating themselves from the position in which they were involuntarily placed. Among these “St. Clair’s” were found men of humane and tender feeling, who seldom or ever employed the lash as a mode of punishment, who never separated husband and wife, parent and child, and who promoted schools on their plantations, and encouraged missionary labourers. These men rejoiced in the change which the philanthropy of the British Parliament accomplished, and would rejoice still more in beholding the successful results of freedom.

For a few years after slavery ceased, the prospects of the planters and the newly freed peasantry were unquestionably cheering. Estates were sold at suitable valuation, and the possessors of the soil felicitated themselves on coming prosperity.

The labourers, too, became purchasers of land; houses were seen springing up rapidly, and villages arose in many a new locality. A fresh class of men suddenly met the eye; and while many became independent of that description of toil which was characteristic of slavery, others, occupying houses and lands of their own, still repaired to estates, and sought there an honest livelihood in tilling the ground "in the sweat of their brows." While the more intelligent and ambitious of the sons of Ham regard "field labour" as reviving too strongly the recollection of the days of bondage, hardship, and compulsory labour, and as being still too closely allied to past days of sorrow, yet many would have continued to serve men who could, and would, have given them a fair and equitable remuneration for their time and toil, had not wages been reduced, and the labourer brought to a condition in which he could barely exist. To the unfortunate and unhappy measure of 1846, which emanated from the Imperial Parliament, we attribute the painful results which are seen on almost every hand, and which the planter and the labourer alike sensibly and keenly feel. We are not Protectionists. We are admirers of the principles of "Free Trade." We could not well be so short-sighted as not to perceive the incalculable benefits which have already resulted from the operation of Free Trade in the mother country. We rejoice that the poor man can there eat his bread at a cheaper rate than heretofore. We glory in that national peace and security which this benevolent and sagacious scheme has produced. But for its advent, Heaven only knows whether our beloved parent country might not have partially felt the throes which convulsed Europe in 1848, but from which England was happily exempted.

We are also aware that hitherto it has been the rule for proprietors to live in Europe, leaving their properties in the hands of others, while they have fattened on the sweat and blood of the Negro. The evils of absenteeism might occupy a volume. If men would come down to plain and sober reality, rather than live in an ærial, imaginary condition,—if they would actually derive remunerative returns from their estates, they should contentedly become gentlemen farmers, or at least pay as much

personal attention to their properties as lords and peers of the realm do in England. The "Emancipation money," so called, the twenty millions generously contributed by Britain, did in many cases only help to pay heavy liabilities to mortgagees, who had such fast and powerful hold of estates that the nominal owner possessed a merely permitted title; and where such properties depended on the pecuniary ability of their nominal proprietors for their continued cultivation, unless some merchant would advance the weekly wages of the labourers on the faith of being paid in bills on the shipment of sugar, the enjoyment of the fruits and produce of such lands at once evaporated, and the whole system of estates dwindled into nothingness. It was then thought to be incontestably proved that West India property was upheld only by slavery; and that, as soon as compulsory service was withdrawn, free labour, under certain difficulties, could not compete with slave labour. But it is monstrous to imagine that any one can be as successful in the antiquated style of sugar cultivation, as the person who, himself scientifically qualified, is reading, inquiring, and learning from modern science the most successful and the most reasonable method of pursuing a vocation to which he believes himself providentially designated; and as the sugar-cane is still the staple commodity of the country, common sense demands that the best attention be given to its production.

While, however, all this is readily admitted, and while we gratefully acknowledge the immense sums of money that are annually expended by the British Government on the West India Colonies, in the stipends afforded to our Governors and to our Magistrates, and in maintaining amongst us an armed force to repel possible invasion,* for which the parent country receives no return, except in the patronage which the Colonial Office exercises, in the outlet formerly furnished to Britain's sons for immigration to our shores, and in the *prestige* which her name derives from such an extent of fruitful territory, as contrasted with the meagre foreign possessions of France, Spain, Portugal, Holland, and even America,—we yet think

* The troops are now removed from almost all our Colonies.

that the West Indies should have been exempted from competing with slave-grown sugar. What necessity could have arisen for permitting sugar from Brazil and Cuba to be admitted into the British market, when England's own Colonies could have furnished that article to almost any amount? If a victory had been gained, why sustain a partial defeat, uninvited and uncompelled? Why bring to England that which had been manufactured by slave labour, when the same necessary, or luxury,—if such it be,—could have been as easily and as cheaply obtained by free labour, and from England's own Colonies,—those very Colonies which her Christianity and her generosity freed from a galling bondage? Would the glory of Sir Robert Peel's name have been tarnished, or would his triumph have been less complete, if he had resolved to exclude slave-grown sugar from the category of articles imported from foreign lands? Had there been no sugar in Jamaica and the other West Indian Colonies,—as it is now complained that there is not sufficient cotton imported from England's transatlantic possessions to render English manufacturers independent of the United States,—then there might have been some reason for the enthusiastic cry for “cheap sugar,” imported from anywhere, but “cheap” at all events. Our Colonies, however, could have produced, and still can produce, good and cheap sugar for British consumption; and yet, that a certain laudable system of tariff, beneficial to the poor of England, may be carried out in a prescribed form, those Colonies must be impoverished, or at least compelled to struggle hand in hand with abject and wasting slavery, and with sugar produced by Africa's down-trodden sons and daughters.

If there ever was *direct*—though it may be unintentional—countenance given to slavery by an anti-slaveholding nation, surely this is an instance. How inconsistent is such an act! If any nation is remarkable for its Christianity and wisdom, England is that nation; and yet by the act which we now reprobate, she has suffered her good name to be tarnished;—God grant it may be only for a while!

It may be asked, “What bearing can these criticisms on West Indian slavery, (as the characteristic, hitherto at least,

of the West Indies,) and these remarks on the policy of the Home Government, have upon the question of Christian Missions?" The answer shall be furnished in six particulars:—

I. Christian Missionaries taught the slaves that till their condition could be altered, their proper course was to submit patiently to the endurance of wrong, and to discharge aright their duty "in that state of life in which it pleased God to place them," till the hour of deliverance should come in God's own appointed way. The Missionaries knew well enough that slavery, while historically recognised by the sacred Scriptures, was never *sanctioned* by them: that, in the form in which it existed in the West Indies, it could bear no comparison with Hebrew slavery, which was chiefly voluntary, expiring every seventh year, or at least finally terminating in the jubilee year: that many and various were the privileges enjoyed by the slave under an economy which could be regarded only as a transition state from one vastly inferior to another full of light, benignity, and glory, the coming rays of which were gradually appearing in the moral horizon. It was not always expedient, however, to denounce colonial slavery. The Missionaries were therefore the conservers of a peace,—however hollow and false the basis upon which it rested,—and the mediators between master and slave in many instances, till a righteous and harmonious state of relationship between the higher and lower orders of society could be introduced, and established on a safe and permanent foundation.

II. Missionary labours tended to civilize by Christianizing the slave, thereby qualifying him to be a worthy recipient of the boon of freedom, and to appropriate and employ the inestimable gift aright. Paul, writing to Philemon, tells him in substance, if not in so many words, that his slave Onesimus could hardly be a slave any longer, for he had become spiritually free: freedom had furnished such an expansion to the mind, that it soared above thralldom, which was too sordid for a man of such noble aspirations, and such felicitous hopes, as the converted runaway.

III. Under the apprenticeship system of four years, (from 1834 to 1838,) the Christian Missionary was often a connecting link between the Stipendiary Magistrate and the incipient free-

man. These Justices, many of them impartial and right-minded, confided greatly in the judgment and conscientiousness of Missionaries; and, aware of the great influence which the latter exerted over the minds of their flocks, preferred that when disputes could be at all adjusted by the Minister, they should rather be settled ecclesiastically than magisterially. Thus the Missionaries were, to a great extent, identified with the transition state of the peasantry from bondage to freedom, and looked forward anxiously and joyously to the day of complete and unrestricted emancipation.

IV. On the eventful day of freedom, churches every where, and of every denomination, observed a grand festival; and those Ministers of the Gospel who had specially toiled and suffered on behalf of the amelioration and salvation of the African race, felt a refined, an ennobling pleasure, known only to those who have sown in tears, and then reaped in joy. It was to them the day of jubilee.

“Thy chains are broken, Africa: be free!”
 Thus saith the Island Empress of the Sea:
 Thus saith Britannia. O ye winds and waves,
 Waft the glad tidings to the land of slaves!
 Proclaim on Guinea’s coast, by Gambia’s side,
 And far as Niger rolls his eastern tide
 Through radiant realms beneath the burning zone,
 Where Europe’s curse is felt, her name unknown:
 Thus saith Britannia, Empress of the Sea,
 ‘Thy chains are broken, Africa: be free!’”*

Never was there a nobler display of the triumph of truth over error, liberty over oppression, and the just and undeniable rights of man over a system of obnoxious despotism. The Christian Missionary had watched the progress of Emancipation with a pleasurable, but jealous, eye, with hope not unmingled with anxiety, and as a fond parent watches his offspring blossoming into the dignity of manhood and responsibility.

V. The unwise policy of 1846—we mean in the matter of the Sugar Bill—has sadly crippled and painfully retarded the colonial churches, which are mainly supported by the voluntary system. Much has been urged in extenuation of this unhappy

* JAMES MONTGOMERY.

measure; but what necessity was there for interfering so early with a completely new order of things in the West Indies? Why not have given Freedom a fair chance of developing itself? Why clip its wing on its flight of mercy? Why impose upon it restraints and burdens? Why give a doubtful character and a disheartening aspect to Liberty? Why compel a grateful people to question, after all, the benevolence of England? Why mingle the songs of victory with notes of sadness? Why create between the employer and the employed mutual dissatisfaction, when settled tranquillity might have prevailed, and a perfect good understanding might have been maintained? Why suffer estates to be dismantled, and cultivation in many cases to cease? Why compel immigration from Islands not already over-populated? Why constrain the wise and good to leave the country of their birth or adoption, to seek a home and a livelihood elsewhere? Why retard the progress of education for half a century? Why bring families formerly comfortable into comparative privation and perplexity? This, and much more, has been the bitter fruit of the unhappy policy of the Government of 1846.

VI. The missionary churches are looking forward to the day when they shall hear the triumphant admission, echoed and reverberated throughout the spacious earth, that immediate freedom is practicable,—that it is safe,—yea, that it is desirable; and not only this, but that it is man's inalienable birthright, and that it cannot be wrested from him, except by the strong arm of despotism. But the competition into which our Colonies are brought with Spanish and Brazilian slavery, gives a wrong impression in the Southern and slave-holding States of America; and the advocates of freedom are sarcastically pointed by Americans to these Islands, in which it is asserted freedom has proved to be a failure, and which are even menaced—however preposterous the threat—with being taken at no distant time into the hands of the *Free and Independent* Republic. Thus a grievous blow is inflicted on the cause of African Emancipation. The day of deliverance for the slave would seem to him to be far in the distance; and he therefore gloomily and despairingly abandons himself to a scene, not chequered with various fortunes, but coloured with the one monotonous tint of woe. He must, like

"Tom," the hero of Mrs. Stowe's celebrated book, anticipate freedom, not on earth, but in heaven. Sanctified below, in heaven, if anywhere, his bonds will be certainly burst asunder, and his fetters broken, while, amid the songs of victory and praise sung by the redeemed, he will find that in a milder and purer region, if nowhere else, "the wicked cease from troubling, and the weary are at rest."

Are not missionary labours in the West Indies, then, identified with the memorable history of slavery in those Islands? Must an apology be offered for discussing this painful question, and its concomitants and fruits, in detailing the triumphs of Christianity through the instrumentality of Christian Missions? If the West Indies are to be treated of at all, mention must be made of their undeniable characteristic, slavery, with the evils arising therefrom; and in order to recount the successes of the Missionaries in any way, reference must necessarily be made to the slavery which, it will be seen, their labours tended to overthrow.

Chapter ii.

CHRISTIAN MISSIONS TO THE WEST INDIES.

"THE Isles shall wait for His law."—ISAIAH xlii. 4.

FROM England, distinguished for her Christianity, emanated those benevolent efforts by which the West Indies have been raised from moral darkness, barbarism, and woe. The Church of England was from the beginning supported in these lands by colonial taxation; and a few pious and exemplary Clergymen were occasionally found, who understood and felt the vast responsibilities involved in the momentous task to which they had believed themselves to be called by the great Head of the Church; but candour compels the statement, that in the majority of cases these divines were absorbed in worldliness, being the devotees of pleasure, and in many instances the proprietors of slaves,—a fact in itself sufficient to have rendered nugatory the sacredness of their mission. On six days of the week these men supervised their plantations; and on the Sabbath they delivered lectures on branches of ethics, the language and phraseology in which such moral lessons were couched being but ill adapted to the capacity of the benighted Negroes and the uneducated natives, and only suited to minister to the taste, or to gratify the intellect, of the educated oligarchy.

Nor was this all. It was found to be as the poet says,—that an unworthy Minister of the Gospel,—

"Perverting often, by the stress of lewd
And loose example, whom he should instruct,
Exposes and holds up to broad disgrace
The noblest function, and discredits much
The brightest truths that man has ever seen."

In too many cases the slaves and free coloured persons seldom attended the services of the Church, and died, as they lived,

in ignorance and sin. Such, too, was very commonly the case with great numbers of the aristocracy, of the lower order of whites, and of managers and overseers of estates, who chiefly, if they went to church at all, attended divine service on Christmas Days, Good Fridays, Easter Days, Whitsuntide, or when, by proclamation of the Governor, a day was set apart for general fasting and humiliation, or for thanksgiving after some memorable deliverance from impending calamity. A chapter might be occupied with the enormities of priestly crimes, and with particulars demonstrating the utter unsuitability of such men to meet the wants of those dark times. The admirable Liturgy of the English Church proclaimed sterling truths; but the pulpit often contradicted the utterances of the desk. Church discipline was wholly neglected, and Ministers and people alike rioted and luxuriated in their besetting sins. Slavery strode rampant through the land: the Sunday market was better attended than the church and chapel: concubinage was the rule, marriage the exception; and where marriages existed amongst the upper classes, the black and coloured women were, in innumerable instances, victimized to the unbridled lusts and unhallowed appetites of the ruling and dominant party. Marriages among slaves were unknown, except when some bold and courageous spirit, like Daniel Gateward Davis, Rector of Charlestown, Nevis, would, in defiance of law and usage, break the long spell of the dark ages, and unite in the bonds of matrimony the African race, whose minds, though their skins were black, frequently exhibited evidence of the most refined and tender feelings, and betrayed susceptibilities of moral obligation and spiritual discernment,—or unless the Missionaries of other religious bodies would, according to their denominational forms, and in order to unite the slaves in church fellowship, marry their own members, illegal and unauthorized though the ceremony then was. Cruelties and murders, as the inevitable results of slavery, were horribly frequent; till Divine forbearance would oft reach its limit, and outraged law * asserted its authority, and compelled the daring

* As in a memorable case in Tortola, when a Mr. Hodge was executed.

homicide to pay the awful penalty of the statute which he had presumed recklessly to violate in the person of the abject slave.

Thus did England's Church, as by law established, to a large extent and for a very considerable period, maintain a mere nominal existence in these Islands. She was, moreover, constrained to sanction and endorse vile complexional prejudices. The white man worshipped God in some favoured portion of the temple erected to the service of Him "who hath made of one blood all nations of men for to dwell on all the face of the earth;" while the man of mixed blood performed his devotions at some humble distance; as if the *prestige* arising from a fair skin could give wings to prayer, or as if the coloured races were, as such, oracularly proscribed. Nor did this bitter exclusiveness end here; but, as if the distinctions of life did not terminate at the grave, in some Islands the remains of coloured persons were refused admission to the church, where the burial service is wont to be read over the dead; and the very grave which received the body of the privileged white, was abruptly closed against the man of colour, whose mortal remains must find their last resting-place in some less favoured locality, though that locality might be in proximity to the gallows, to the graves of suicides, of murderers, and of the worst and most degraded of our species. So terribly high did this unnatural and inexplicable prejudice run.

Politically the same system of exclusivism prevailed, to a lamentable extent. If education, which invariably confers respectability, had furnished refinement to a man, and brought out his fitness for office, the sin of having had a mother, or some maternal ancestor, whose descent was traced from Afric's soil, presented a formidable obstacle to political advancement. If a candidate could on examination show a skin as clear as, or clearer than, that of his fellow, still the mere fact that African blood flowed in his veins furnished full and ample reasons why he should be depreciated, and should suffer politically and financially, if not in his *status* in civil society. If he possessed property by hereditary right,—a rare circumstance in those days,—or by the consideration of his European ancestry, or by

dint of his own honest and persevering industry, still he would be disqualified to sit even on a *petit* jury of his country, on which, however, an unlettered and indentured mechanic or ploughman, imported but yesterday from some insignificant hamlet in England, Scotland, or Ireland, would be fully eligible to sit, and to adjudicate matters relating to the life, property, or liberty of the man thus marked, proscribed, and degraded, simply because of the accident of his complexion. Nor could a coloured person be a common overseer on a sugar plantation, except he paid the penalty incurred by the circumstance that he, not being a white servant, did not possess a money value in the colonial treasury, to the coffers of which each estate transferred a certain sum, as a tax on slaves, unless it employed a given number of men reputed to be white, irrespective of head and heart, of education or of character.

Nor must it be overlooked that some of the very men who contributed their power and influence to maintain and perpetuate so foul and debasing a system of caste, were themselves propagating their species by illegitimacy and profligacy; and, though they in some instances loved, patronized, and sustained such offspring, they traced more distinctly the line of demarcation between the white and coloured races, and were foremost in dilating upon, as a pleasurable theme, the inferiority which illegitimacy of birth may produce, because such views happened to strengthen their already strong peculiarities; affecting all the while to forget, that illegitimacy involved no antecedent personal consent, or voluntary pre-acquiescence; that it can only depreciate *intellectually*, where the mental culture is entirely neglected; *morally*, where habits and examples of depravity are inevitably entailed; and *legally*, where the reluctant and innocent victims are deprived of that which frequently is equitably theirs, but which, by reason of the necessary rule of morality properly recognised by jurisprudence, they cannot in some cases enjoy and appropriate. And such men, be it known, did little or nothing to confer the enlightenment which must, despite all West Indian traditionary usages, and obsolete colonial opinions, raise the mind, elevate character, and render man superior to the circumstances of birth, over which he had no manner of control,

and for which he can never, whether in this world or in the next, be held responsible.

Honourable exceptions there were to these antiquated doctrines and usages. Men of enlarged ideas, of tender consciences, of refined and delicate feeling, and of high and honourable principles, recognised in their, unfortunately, illegitimate offspring *their own children*,—as much theirs as if they had been ushered into existence under the most auspicious circumstances,—to whom they owed a debt which nature and conscience bade them pay; and, while they reared—under their own roofs, where they could—their innocent progeny, they furnished them with the best education which the Colony could bestow, and, in some instances,—of girls especially,—sent them beyond the seas, to breathe the atmosphere of English liberty, to expand their minds amid European independence, and to be refined and intellectualized amid the light and intelligence of the mother country; yea, more,—to be saved from associations in the tropics with scenes and habits tending to enslave the intellect, to fetter sentiment and opinion, to produce a grovelling and sordid temper, if not to transmit the very licentiousness and profligacy which are, alas! but too prolific in the West Indies, and too characteristic of these Isles of the Western Sea, which are so beautiful in every natural developement, being rivalled only by the Alpine heights and vine-clad valleys of Italy. Alas! that so fine an exhibition of the handywork of nature's great and Divine Architect should be the fruitful field of such injustice, impiety, and wanton violation of every domestic and social relationship!

That such a vile and loathsome system should ever have been tolerated by men of intelligence, by persons laying claim to a grain of philanthropy, or possessing one iota of religion, and that some of the peculiar features of this system of caste should have obtained ecclesiastical sanction, and that nothing on a general scale, and corresponding with the magnitude of the monster evil, should have been done by the pulpit of a paid National Church to repress it, are facts most marvellous, and but too painful to contemplate in this our day of meridian light and of advancing purity. The Press, in some cases, did its work well; but the Pulpit was dumb. The reason of this

inconsistency is too apparent: it was the oracle of a certain privileged class, and, as such, accommodated itself, in the usual way of human weakness, to that class, thereby avoiding reproach, and leaving the Clergy to pursue the even tenor of their way, in perfect keeping with their character as men of the world, ruled by its principles, and governed by its maxims.

Such was the moral *miasma* which spread disease, desolation, and death far and wide, which evangelical Ministers and intelligent Christian men witnessed with astonishment and heartfelt pain, and which, with few and feeble efforts, they contributed to remove. Happily for the West Indies, it pleased God to establish other ecclesiastical systems than the one then extant, by whose united and energetic efforts these lands have been illumined and evangelized.

The Church of the United Brethren—commonly called “Moravians,” because it originated in Moravia, in Germany—appeared at a very early period in the West Indian field of missionary enterprise. The genius of that ancient and apostolic church was well adapted to the condition of the slaves, in the circumstances in which they were then found; and it was for their special benefit that the Moravian Missionaries were sent from Germany and England, under the direction of a committee of management in the latter country. Without interfering in the slightest degree with political questions, or meddling with the specific subject of slavery, this Christian body adapted itself to teach the slave submission to his master, and subjection to constituted authority; and by the proclamation of Gospel truths, delivered with the utmost simplicity, slaves in vast numbers were led to the Saviour, and experienced salvation through His blood. Nor was discipline entirely neglected, but flagrant violation of religious rule was visited by ecclesiastical censures, sufficient at least to lead the unsophisticated slaves to preserve that self-respect which Moravianism has a decided tendency to maintain.

While the simple rites of baptism and confirmation,—the latter not recognised, however, as a sacrament,—the Lovefeast,—which resembled the ancient and primitive *agape*,—and the stated administration of the Lord’s Supper, with the ordinary

Sabbath discourses, church "speakings," (private pastoral counsel,) and special church meetings on the Sabbath, apart from the public congregational assemblies, and the variety and excellency of the week-night services;—while these ordinances and sacraments yielded their fruits in the orderly, decent, and devout behaviour of the swarthy tribes, the Moravian schools—superintended by the Missionaries and their valuable wives, themselves Missionaries, and directed by native teachers, trained under the fostering care of the *Unitas Fratrum*—were patterns of neatness and order, promoted industry, virtue, and decorum, and prepared nurseries for their churches, which, with such an auxiliary, could never decline. The day-school, for instance, was daily and systematically inspected by the Minister himself, his wife taking the special oversight of the girls, who grew up under her maternal and watchful eye; and the Sunday-school was as conscientiously visited and patronized as the congregation and the adult church, the baptized children being all members, lambs of the flock, dear to Christ, and therefore precious in the eyes of these truly godly and exemplary Pastors, whose self-denying labours, retirement from the world, and thorough and characteristic devotion to the work in which their very souls delighted, stamped them indelibly as men of the right kind, well adapted for those times, and, indeed, still needed in every West Indian Colony, to which they would prove an inestimable blessing.

Not the least valuable part of their economy is their avowed episcopacy, which gives to their church, which arose in the fifteenth century, an unquestioned respectability; not but that every branch of the orthodox church possesses episcopacy in some modified shape, manifested even if it be denied, and employed even if it be repudiated. None rejoiced more cordially on the advent of freedom than did the Church of the United Brethren; and no West Indian church is exerting itself more laudably, though unostentatiously, to conserve the great work already performed, to improve the spiritual condition of the freed peasantry, and to prepare them to become a happy, intelligent, and respectable race; fit to occupy the position in the Colonies which is probably destined for them by Providence,

when possibly the Anglo-Saxon race shall either have quit-
ted these shores, or have diminished in number ; leaving these
lands to be governed chiefly, if not wholly, by a race of men
more closely allied to Africa than to Europe. The labours of
love of these Missionaries, so simple, so retiring, so truly phi-
lanthropic, are highly commendable ; and their wise plan of
consolidation must, ere long, exhibit its hallowed results.
Their schools are preparing the native youths to perform aright
the duties they owe to society ; but do not disqualify them to
enter cheerfully on agricultural or other kindred pursuits,
should they aspire to none of the learned professions to which
Providence may yet destine some of those whose ancestors
never could presume to aim at any thing beyond the mere cul-
ture of the ground, an employment which, however honourable
in man's pristine innocence, and however respectable and lucra-
tive when pursued spontaneously, was most burdensome and
oppressive to the slave, because, as such, he was coerced to it
by the lash.

Another religious body appeared in the West Indies in the
dark and cruel days of slavery, and of complexional prejudices ;
and its appearance was hailed with delight by thousands, who
embraced promptly its creed, yielded to its admirable discipline,
and participated in its peculiar and most refreshing means of
grace. This body was the *Wesleyan Methodist Church*, then
called a "Society ;" which latter term very aptly describes the
character and design of a Christian church ; for the original
Greek term ἐκκλησία (*ecclesia*) means "an assembly." (See Acts
xix. 32-39.) The word is derived from a verb which signifies
"to call out," and the expression is designed to convey the
idea of a body of men "called out from" the world, separated
from its vain and wicked pursuits, joined in compact to serve
God, to promote each other's welfare, to unite in Christian
fellowship, and thereby to exhibit a pattern to men yet unsaved,
while their own personal edification is proportionately advanced,
and God is glorified.

The definition of "a church," as given by the Church of
England in her Nineteenth Article, is, "A congregation of faith-
ful men, where the pure word of God is preached, and the

sacraments duly administered." This definition, however unsatisfactory it may be to some, is one which meets the case, as it recognises the fidelity essential in a congregation of men professing Christianity, and leaves the inference open, that such men may remain "faithful" notwithstanding their deprivation of a preached Gospel, and their exclusion from participation in the sacraments. To designate Wesleyan Methodism "a Society" in the present day of its wide extent, immense numerical importance, and mighty influence, is not sufficiently expressive of its ecclesiastical character, as distinguished from a mere club, or association of persons for some particular secular purpose and design. The Latin *societas* is emphatic enough to designate "a union of many in one general interest," or "a community;" but while the great catholic church, or any one of its sections, is doubtless a community, or "a union of many," the church of Christ is much more than a political, a literary, a medical, a friendly, or any other "society" or body of men banded together for some specific enterprise.

Missionary Societies may be correctly enough distinguished by such an appellation; for such societies are not churches *per se*, but communities, or bodies of men called together by the church to transact spiritual or financial business relating to the interests of some branch or department of the church. The Bible Society, as such, is *de facto* a society: for it is a union of men of all sections of the Christian Church to promote Bible distribution on as extensive a scale as possible. If Methodism were not a church, then, as a society, under the wing and control of some section of the church, she might well bear her primitive and modest appellation; but, assuming as she does the high and solemn functions of an ecclesiastical establishment, in the ordination of Ministers, in the preaching of the word of life, in the administration of the sacraments, and in the maintenance of a godly discipline, it is high time that this obsolete term should be dispensed with, and the more proper word "church" substituted in its stead. We are here reminded of the form of government adopted by the Wesleyan Church, which was evidently borrowed from the Church of England, from which Wesleyanism derived its origin; but while the

precise names of the orders recognised in the English Church are avoided, words quite as expressive are used.

In the Sunday Service designed for America, Mr. Wesley, a Presbyterian of the Church of England, prepared three separate forms, agreeing substantially with the Ordination Services for the three orders in the English Church; in which there is, first, a form of ordination for Deacons, or Probationary Ministers; a second form for Presbyters, or Ministers "in full connexion;" and a third form for ordaining a Superintendent. Thus did the venerable founder of Methodism himself, though *de facto* a Presbyterian, but virtually an *Episcopos*, contemplate a regular ecclesiastical system in the United States, with the three orders of Ministers, substituting, however, the name "Superintendent" for "Bishop," "Presbyter" for "Priest," and "Probationers" for "Deacons."

Methodism, then, savours more of Episcopacy than of Presbyterianism in her mode of church government: and yet there is much of Presbyterianism in her constitution and in her church courts, and an equality in the orders of the Ministry as it respects the essential functions of the pastoral office, though not altogether in the system of church government; for the Superintendent Minister is, *ex officio*, raised above his peers, and in like manner the ordained Minister "in full connexion" is exalted, *pro tempore* at least, above the Probationary Minister. Thus does Methodism evidently accord with the ecclesiastical orders of the Established Church,—with this exception, that in the Established Church a Bishop only can ordain, though in ordaining a Priest he may be assisted by Clergymen in Priests' orders. He only can confirm, and consecrate churches. In Moravianism,—an avowed Episcopacy also,—the functions of the Pastor may be performed by any of the Presbyters, the Bishop's presence being only required at the confessedly important task of ordaining men to the work and office of the Ministry. Nor does there seem to be absolute necessity for Methodism to depart from the use of the names which she has chosen to designate the ecclesiastical distinctions which, however sparingly, do unquestionably exist in the body; for, though the proper ecclesiastical term "Bishop" is ignored, to "superintend" is to

“oversee,” as a moment’s consideration of the origin of the word will show. “Take heed to yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*.” (Acts xx. 28.) The very term “overseer,” from “oversee,” in like manner signifies “one who overlooks, a superintendent.” The force and propriety of the expression, and much more its simplicity, seem to have recommended it to our Reformers, as preferable to the word “Bishop,” which was considered as more pompous and Popish, though its scripturality cannot be denied. “Archbishop Grindal long hesitated about accepting a mitre from dislike of what he regarded as the mummery of consecration. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Poynt was of opinion that the word ‘Bishop’ should be abandoned to the Papists, and that the chief officers of the purified Church should be called *Superintendents*.”*

Methodism came into existence in England in 1739. It had already won many triumphs there and in Ireland, and had also achieved a good work in Scotland, when, by the special interposition of Divine Providence, it was introduced to the West Indies. Here it was specially wanted. It was the very instrumentality required to meet the pressing necessities of certain classes of colonial society. Its doctrines were those of the English Church, as found in her Articles and Homilies. To man, as guilty, depraved, and perishing, Methodist Ministers offered a full, free, and present salvation. “Repentance towards God, and faith in our Lord Jesus Christ,” were insisted upon as necessary to pardon and regeneration; and this relative and inward spiritual change was taught to be susceptible of internal and blessed evidence, which corresponded with the external fruits of righteousness, brought forth in the believer’s daily life, through the immediate powers and agency of the Holy Spirit, who “takes of the things of Christ, and shows them to” man benighted, polluted, and “dead in trespasses and sins.” All men, falling seminally in the great head and representative of the human race, the first

* MACAULAY’S “History of England,” vol. i., p. 51.

Adam, are compassionately contemplated in the rich and ample provision made for the recovery of our lapsed race by the Second Adam, "the Lord from heaven," who "by the grace of God tasted death for every man," and who is the true "Light, which lighteth every man that cometh into the world." It is Arminianism which gives a hallowed peculiarity to Methodism, and which fired the early Ministers of the body, as it still impels modern Preachers to cry,—

"Happy if with my latest breath
I may but gasp His name,
Preach Him to all, and cry in death,
'Behold, behold the Lamb!'"

These doctrines were well adapted to benefit the inhabitants of the West Indies, as the effects wrought by their promulgation abundantly prove. The *modus* employed in "holding forth the word of life," too, was of that simple, perspicuous, and earnest character, which, while it rendered the truths proclaimed comprehensible to the illiterate, convinced all that the Preachers were men thoroughly in earnest, fully intent on accomplishing the object of their mission, "to save themselves and those who heard them." Estates were visited, where the planters did not prohibit such visitation: and as many as could be gathered into some rude hut or rural chapel, with all who congregated on the outside, heard the "truth as it is in Jesus." Pastoral visitation was systematically attended to; and sinners were not merely invited to come, but the Missionary went into "the highways and hedges, and compelled them to come in."

Schools, where permitted, were established in the most favoured and suitable localities; the Scriptures were introduced; at first Dr. Watts's and the Church of England Catechisms were taught, and afterwards the Wesleyan ones; native talent was employed; and, under the fostering care and patronage of the Missionaries, education, of the best sort that the times afforded, was spread as extensively as possible. The Class-Leaders and Local Preachers rendered invaluable service, as co-workers with the Pastor; and each in his own sphere of operation exerted his best energies to reclaim as many wanderers, to enlighten as many dark minds, and to rescue and save as many precious

souls, as their respective labours could reach. The *Class-Meeting* was found to be most invaluable, as furnishing a refuge for all who fled to Methodism for enlightenment and instruction. No tongue can tell the vast and extensive benefits which thousands of anxious human beings have derived from the weekly counsels of the pious men and women who have led these Classes, which were quarterly visited by the Pastor. Closely allied to the Class-Meeting is the Band-Meeting,—a more select gathering, where, in mutual Christian confidence, members of more advanced piety poured forth their experience into each other's bosoms, and were thereby mutually edified. The Lovefeast, held quarterly on a Sabbath afternoon, furnished many attractions, and was highly prized. Here utterances have been made, in the fulness of the heart, which have encouraged, warned, and restrained the hearers. Prayer-Meetings, held in a variety of places and at stated times, and conducted by gifted and pious persons, have oft brought down blessings from on high. The exquisitely beautiful hymns of the Wesleyan collection, sung with full and glowing feeling between each prayer, have led the man of devotional spirit frequently to the holy of holies, where he has wrestled, believed, pleaded the Divine promises, and returned to the domestic hearth evidently "refreshed from the presence of the Lord," and strengthened with "might by the Spirit in the inner man."

It is undoubted that numerous helps and various religious privileges are found in the Wesleyan Church, which a truly devout mind cannot but highly appreciate. These privileges and helps were admirably adapted to the West Indies at the period when Methodism found its way thither; and they are equally adapted to the state of society there at the present day. The rules and discipline of the body exactly met the wants of those times. Polygamy, Sabbath-breaking, with other immoralities,—dancing, and similar frivolous amusements, some of them peculiarly characteristic of these lands,—were evils against which the Missionary raised his voice fearlessly and constantly; nor did he "preach in vain." Discipline was rigidly maintained. The administration of reproof, suspension, and, in cases of obstinate persistence in the commission of sin, as well

as in instances of gross vice, expulsion, marked the fidelity of the Pastor ; while gentleness, kindness, and forbearance were characteristics of his office, in which he appeared to great advantage ; and the "power from on high" which attended the sounding forth of the Gospel demonstrated, that the Minister was "sent to turn men from darkness to light," and that he carried with him the credentials of his ambassadorial character.

Thus it will be perceived that Wesleyan Methodism was highly adapted, as an ecclesiastical system, to grapple with apparently insurmountable difficulties. Whatever Moravianism accomplished in the enlightenment and reclamation of the slaves, Methodism effected among both slaves and free coloured people. Some of the latter resorted to the United Brethren in the principal towns, but the bulk of their congregations consisted of slaves. They professed originally to have had a direct mission to this unfortunate class of humanity. Methodism, with her plain, earnest, evangelical preaching, with her stern and uncompromising discipline, with her peculiar and diversified means of grace, and making use of an abridgment of the Liturgy of the Church of England, met the wants of a large class of persons, who would fain have been identified with the English Church but for certain reasons already adverted to. In the church they found an unaccountable prejudice against complexion ; in the chapel this prejudice had no existence. In the church the pews were allotted in certain parts to a certain class ; in the chapel they were open promiscuously to all who chose to rent them, irrespectively of complexion. In Bermuda and Nassau (New Providence), the remnants of this colonial usage may yet be partially seen ; but ere long it must die away. Still it is no principle in Methodism, and receives no sanction from the Conference and the authorities at Centenary Hall ; and in the great Methodist world it was never known. Membership at church was open to all truly, but then caste prevailed so as to render a certain class privileged, to the depreciation and degradation of the coloured tribes ; at the chapel membership was conditional only on a desire to "flee from the wrath to come," independently of any accidental circumstance.

True, it was necessary, in the state of West India society at the time to which we now refer, that, in the returns made from foreign Districts to the home Conference, the numbers in Society should be returned as consisting of so many "whites, coloured, and slaves." Slavery was an institution of the day; it was an evil clearly, but, for the time being, an unavoidable evil. It was desirable that it should be ascertained how many of these unfortunate beings had been gathered into church communion. Coloured persons were then a proscribed race, and were very extensively in a state of mental and moral degradation; it was very natural, therefore, that the Methodist Church in England should desire to know how many of these individuals had been blessed by the Gospel of Christ. The whites were avowedly vicious and depraved, and their example was seriously prejudicial: if Methodism, therefore, designed not so much for them, but for "the free coloured and blacks," could raise and improve their morals, it achieved a double victory. Now that slavery exists no more, now that complexional distinctions are swept away, now that education and character are esteemed aright in the West Indies as in England, the Wesleyan Church records her returns in one general form and in round numbers; that return including every grade of complexion, every rank in life, and every variety of intellect, respectability, and standing in society.

In the Church of England, in days of West Indian darkness, men of mixed blood were debarred the pulpit; for such a monster seen there would have driven the privileged class from the precincts of the church: but in Wesleyan pulpits men of colour might have been admitted as Ministers or as Local Preachers among the coloured races, if any had been found eligible to such an important office. For many years, however, no native Missionaries were raised up in these lands. There was an unquestionable lack of suitably qualified men,—men of superior mental and spiritual endowments. The Missionaries were necessarily cautious. Their first business was to raise churches, before they could raise Ministers. The Committee in England were—to their honour be it ever recorded—alive to the importance of securing a native agency, and frequently

directed the attention of their Missionaries to the important subject. Nor were there wanting some Ministers who felt every inclination to encourage incipient talent, and to bring forward native youths of decided piety, wherever they could be found. If some of these primitive worthies had imbibed a tincture of the complexional prejudices of the day, it would not have been more than might have been expected, when we remember that they were men of like passions with West Indians, that they often associated with those who looked superciliously on African descent, and that some of them married into families where the prejudice was rampant.

Still the early Methodist Preachers were individuals of no ordinary strength of mind, piety of soul, holiness of character, and burning zeal for the salvation of dying men. Most of them were men of simple pretensions, "Israelites indeed," and of plain, though sometimes of polished, manners. Had they been all versed in Homer and Virgil, learned in the classics, profound in metaphysics, and skilled in rhetoric, they would not have been so well adapted to perform the self-denying and laborious task which devolved upon them, as the pioneers of Christianity and civilization. Being urged frequently by the Committee in London, and particularly by the Secretaries,—the Revs. Dr. Bunting, Richard Watson, Dr. Beecham, and Elijah Hoole, &c.,—the Missionaries felt increasingly bound to promote a native agency, and to raise up a native Ministry. One man after another emerged into spiritual life, and entered on ministerial labour,—themselves the fruit of missionary toil. At length an Ajax appeared from amongst the very class of men that the Wesleyan Mission designed most to benefit. He was a native of Barbadoes, though trained in Bermuda. Gladly was he employed, promptly were his talents consecrated on the missionary altar, and in the course of years EDWARD FRASER appeared in England, figured in Exeter Hall, electrified English audiences, and gained an honoured name. Subsequently, he was sent for from Jamaica, to be the representative in London—contemporaneously with the respected Chairman of the Jamaica District, the Rev. Jonathan Edmondson—of the West Indian Church at the annual meeting of the Evangelical Alliance, a society which

every lover of union must honour and admire, and whose increasing usefulness is every year of its existence becoming more prominently manifest.

The deep and hallowed interest which the Conference and the Wesleyan Committee in London have taken in the spiritual interests of the coloured races is sufficient to endear Wesleyanism to every descendant of Africa and to every man of mixed blood. Its genius is in every way adapted to the people whom it designs to bless. The thorough impartiality of the Secretaries,—their freedom from all the circumstances of mere position and rank,—their appreciation of piety and character, and the honour they confer on talent and worth,—their devotion to the cause of Africa, and their encouragement of native talent there likewise,—the large sums of money which Wesleyanism has contributed for the evangelization of that continent,—the immense amount of time, labour, money, and life, which has been expended on the West Indian Missions,—the continued help which is still afforded to these Colonies in this the day of their trouble and conflict,—the unmistakeable concern which is even now manifested to uphold these Missions in vigour and usefulness,—the readiness to concede to them the right of self-government so soon as they may be able rightly to use the boon,—these and other particulars, which might be adduced in illustration of the genius of the system, and of the wisdom, manhood, and integrity of its conductors at home, still justly endear Methodism as a church, and the Committee and supporters of the Mission in England, to the hearts of thousands abroad, and not least to the grateful and benevolent feelings of the once injured people of colour, who have, mainly by the instrumentality of Methodism, been raised, improved, and blessed.

Never did a religious body more thoroughly identify itself with the physical, political, and moral condition of the slaves than the *Baptist Church*, which is the oldest denomination in Jamaica. The Wesleyans, as it respects political action, were at the antipodes of the Baptists. The instructions from England, drawn up minutely and carefully, enjoined upon the Wesleyan Missionaries the duty of not meddling with political parties or secular disputes; and yet they were informed that

their "particular designation is to endeavour to promote the religious instruction and conversion of the ignorant pagan, and neglected black and coloured, population of the Island, or Station, to which" they "may be appointed, and of all others who may be willing to hear" them. Thus though these Ministers were to "warn every man, and teach every man, in all wisdom," they were emphatically told to recognise as their special charge "the ignorant pagan, and neglected black and coloured," people. But in any effort to evangelize these, they were by no means to meddle with politics or party disputes. This is amplified in the ninth clause of the Code of Instructions: "The Committee caution you against engaging in any of the merely civil disputes or local politics of the Colony to which you may be appointed, either verbally or by correspondence with any person at home, or in the Colonies. The whole period of your residence in the West Indies is to be filled up with the proper work of your Mission. You are not to become parties in any civil quarrel, but are to please all men for their good to edification, intent upon the solemn work of your office, and upon that eternal state, in the view of which the Committee trust you will think and act." Wise and judicious as are these regulations, and notwithstanding the characteristic prudence and caution observed by the Wesleyan Missionaries, some few of them were, during the Jamaica insurrection, suspected, calumniated, and imprisoned, alike with several of the Missionaries of other religious bodies.

The Baptist Ministers were under no such restraint, and were at liberty avowedly to sympathize with the slaves in their bondage, but not to excite them to rebellion, of which vile charge they were indisputably innocent. The Wesleyan Ministers also sympathized with their enslaved flocks; but in cases of difficulty their prescribed course was to make appeal to the Missionary Committee in London. While the spiritual embassy on which these two churches had entered was *one*, and while they were deeply interested in, and concerned for, the religious welfare of the slaves, on the question of their temporal condition they were severally free to think, and let think. The Wesleyan, abiding conscientiously by his instructions, condemned not the

course pursued by the Baptist; and the latter, enjoying his liberty to advise and to act in temporal and political questions, censured not the Wesleyan. It is for public opinion to pronounce—and doubtless it has already expressed its judgment—which of the systems, as it respects the temporal state of the slaves, was preferable,—the one which enjoined *non-interference*, and the other which permitted interference, in the secular condition of the slave. No philanthropist, no religionist, no benefactor of the Negro race has ever regarded the Baptist Missionaries in any other light than as some of the best friends that the slaves ever possessed, friends who wept and suffered for them, and were ready to lay down their lives on their behalf. Nor have the sincerity and depth of the attachment of the Wesleyan Missionaries been ever questioned. In a state of society like that which existed in days of yore, Ministers of Christ who desired and purposed to “make full proof of their ministry” required, with all the wisdom of the serpent, the harmlessness of the dove; and it does seem as if this wisdom was best evidenced when they avoided as much as possible all meddling with the local politics of the day, or any interference with the civil condition of the slave; yet accounting themselves free “to weep with them that wept,” to give such counsel or admonition, or to administer such consolation, as circumstances might demand, and, where permitted, to mediate between master and servant. And yet who will deny that the labours of the Missionaries of all the religious bodies gradually and imperceptibly undermined slavery, till it nodded to its fall? Slavery destroyed itself. The unwise conduct of the Jamaica planters towards their slaves, their suspicion of the Missionaries, and the steps they at length took to suppress excitement, led to an outbreak which produced the incarceration of some of the Dissenting Ministers; one of whom—the philanthropic Knibb—visited England, and told the tale, wherever he went, of West Indian wrongs and Negro oppression; and the justly awakened ire of noble-hearted England was at once vigorously expressed. Petitions in vast numbers reached both estates of the realm; the voices of Buxton, Zachary Macaulay, Lushington, Sir James Mackintosh, &c., echoed through the spacious walls of the Commons’ House;

while in the Lords' the brilliant and masculine oratory of Brougham—the consistent and eloquent advocate of the slave—was employed as promptly and powerfully as ever against despotism and oppression; and the glorious result was the abolition of slavery. This magnanimous and illustrious deed of justice and mercy received the royal seal from the hand of one who had himself personally seen and known slavery in the West Indies, when in the naval service he visited these lands, partaking of the far-famed hospitality of generous-hearted, though slave-holding, West Indians, the recollection of which William IV. long and pleasurably retained.

Scotland's Church, famous for her learning, and admirable for her catholic spirit, and her union in godly action with other denominations, has addressed herself, in the West Indies, to the required and important task of enlightening the sons and daughters of Caledonia who have found homes in the tropics, or at least in making provision for their spiritual sustenance, where the bread of life is desired and enjoyed. Her work has not been specially the evangelization of the Africans. This she rather expects the English National Church to do. In Antigua, Jamaica, and the larger Colonies, the simple mode of worship and the evangelical doctrines of this church are greatly enjoyed by the stated worshippers, and by others who occasionally visit the kirk from respect to the catholic and liberal principles which prevail there, and sometimes from admiration of the Preacher's talent. In St. Vincent a few conscientiously adhere to this body, while many neglect the Sabbath services who profess Presbyterian doctrines and views: but in Tobago the kirk in Scarborough has been converted into an Episcopalian school-room, the Minister has left the country in disgust, and the flock, being scattered about, seldom attend any place of worship.

The Church Missionary Society, retaining the purity and simplicity of the English Episcopalian Church, has laboured in some of the larger Colonies with acceptance and success. It is now almost entirely superseded by the Established Church.

The London Missionary Society, embracing the views of Congregational Independency, has been, and still is, a valuable auxiliary in Jamaica, British Guiana, and elsewhere. This

ancient and highly respectable body has given indubitable evidence of its interest in Africa and the African race. That patient, laborious, and indefatigable pioneer, Moffat, is well known, as is also his invaluable work on Southern Africa, which, together with those by Shaw and Thornley Smith, is hereby recommended to the students of missionary works having reference to Southern Africa; while the interesting and ample volume on Western Africa from the pen of Mr. Fox is again strongly urged upon the attention of the philanthropic, as furnishing large, broad, and comprehensive views with reference to Christian Missions to that important part of the African Continent.

Nor must the noble deeds of the *British and Foreign Bible Society* be here omitted. Though the "Society for promoting Christian Knowledge" existed previously to the Bible Society, and sent forth cheap Bibles and Prayer-Books, neatly bound, the Bible Society has been the principal and by far the most effective agent in furnishing the Bible to the West Indies and all other lands. Nor will it ever be forgotten that, on the eve of Negro Emancipation, this truly catholic and noble Society prepared, and, on the First of August, 1834, presented to every freed person, a strongly bound copy of the New Testament, with the Psalms attached; thus evincing her deep and hallowed interest in the cause so justly dear to the once enslaved sons and daughters of Ham.

For a few years previous to "Emancipation," but more particularly since a new order of society has sprung up amongst us, *the Church of England*, receiving a powerful stimulus from the Wesleyans, Moravians, Baptists, and others, has awoke to much strength and vigour. This incipient revival was developed so far back as the time when Bishops were appointed to the West Indies. Bishop Coleridge, stationed at Barbadoes, was a fair specimen of high Church-of-Englandism and of uncompromising Episcopalianism. His portly bearing and pulpit oratory commanded unquestionable respect, while his zeal and energy infused into his Clergy a life before unknown. The unspiritual Clergy quailed before his aristocratic presence and masculine intellect; and the pious portion of that fraternity

revered him, and would have loved him more than they did, had he been less exclusive. His example has had effect upon other religious bodies; and while Methodism a century ago aroused the lethargic Church of England, and at this era still served to keep her awake, the English Church, prompted by her Bishop, also stimulated Methodism; and thus did the two bodies act and re-act on each other, like the centripetal and centrifugal forces which regulate the motion of our planet.

Bishop Coleridge's course of action was perpetuated by the learned and talented Dr. Parry with a wise and sound moderation. This gentleman, while Archdeacon, and though known as a high-principled Episcopalian, gained esteem by his gentlemanly and Christian deportment. His impartiality was displayed on a certain occasion in St. John's, Antigua, when a man who had been married by a Wesleyan Minister under the old colonial dynasty to a woman then living, was seeking another union, under the plea that the former one was invalid and illegal, and, though thwarted in the publication of banns, obtained a licence. Here also he was met and resisted, and the officiating Minister, unable to proceed with the ceremony, called in the aid of the proper authorities. Lawyers appeared on each side, and the Archdeacon, as the Bishop's representative, acted in the capacity of Judge, and ruled that the former marriage was a religious ceremony at least, if not legal, and that as such it was binding to all intents and purposes. Dr. Parry's career as Bishop has been marked by caution and Christian forbearance. His charges to his Clergy bear the spirit of wise consideration for conscientious scruples, and of accommodation also to the Protestant feelings of members of the English Church and of Dissenting bodies.

The diocese of Barbadoes has, since 1842, become more limited in its range, Antigua having been appointed the head of a Leeward District, with a Diocesan in the person of Dr. Davis. His administration has, unhappily, not as yet afforded the satisfaction which might have been expected from one of his repute as a Clergyman, both at Nevis and at St. Kitts. The Bishop has had, however, to contend with acknowledged difficulties, and themes unusual to the quietude of our Colo-

nies have been agitated in some of the parishes of his diocese, which have involved him in the troubled waters of strife. Besides, the full amount of power which must be granted to colonial Bishops, if the episcopal office, as it exists in the Church of England, is not to become *effete*, has not yet been conceded; and the Bishops have ruled either by weight of character, power of influence, or, it may be, in some instances, by the *prestige* which learning confers, rather than by any clearly defined and settled law, which would authorize, in every case of alleged clerical delinquency, or in any disputed point of rubrical observance, a plain and unmistakeable course of procedure, removed as far from an arbitrary exercise of despotic power on the one hand, as from yielding to mere democratic clamour on the other.

That vestries should have legitimate action in finances and temporalities is indisputable; but whether such a board of officers is called and authorized to adjudicate on questions of church government, or to take cognizance of clerical vestments, or of canonical or rubrical rules and usages, is very problematical. That they may take the initiative in cases of clerical impropriety or immorality, or in any manifestation of Popish freak, or of stubborn contrariety to the laws and fundamental principles of the National Protestant Church, is undoubted, and would never be questioned but by rampant Puseyites. An ecclesiastical court, therefore, becomes a *desideratum*. Whether this court should consist of a mixed number of Clergymen and pious laymen, (communicants,) is an open question, very immaterial in its character; but that there should be some such court, the Clergy and the laity alike are agreed.

When Incumbents enjoy the full esteem, confidence, and affection of their parishioners, questions of canonical rule and rubrical usage seldom or never arise; but the wisdom from above—"first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy"—reigns in the pulpit and in the pews, in the vestry, at the baptismal font, at the communion table, and at the grave, in the rectory and the houses of the pious communicants; while men disposed to cavil will be kept in awe by clerical piety

and affectionate ministerial influence. When such worthies are removed to other localities of influence, or taken from the stage of life, and other men occupy their places, however pacific their motives, and however pure their principles may be, there will inevitably be some amount of suspicion, if not of party feeling, engendered, unless the beneficed be the object of the people's choice; and even then, unless considerable wisdom and piety rule, there will be a predisposition on the part of some to abridge the power of the inducted one, and others will look for special clerical efforts to prove the selected person worthy of the public choice, even if he be not made to feel how greatly he is supposed to be obliged to his parishioners for the wondrous favour conferred in choosing him. This state of things arises as much from the want of a more healthful and vigorous piety in the English Church, as from the manifestation of too political a temper, or from extreme tenaciousness on certain points supposed to affect the rights of the laity, or from meddling with questions clearly pertaining to the pastorate or touching the matters of church government and discipline, and therefore more cognizable by an ecclesiastical than by any other court.

The revival—if it may be thus denominated—which has taken place in late years in the English Church, has greatly changed her character, whatever Puseyism may have confessedly done to Romanize the Church, weaken her influence, and ritualize her Clergy. Some Clergymen of reputed Tractarian views have been men of great zeal and activity, and of moral blamelessness; and this combination of zeal and morality has operated beneficially in creating a secret respect for the Protestant Church, and in drawing worshippers to her shrine. This increase of influence has not been confined to the upper classes, but has affected the lower grades of society, particularly as the National Church is a cheap one, nothing beyond the almost immemorial taxation having to be paid to its support; unlike Dissenting communities, where the voluntary system prevails. Whatever may be the advantages of a National Church, Dissent is unavoidable and beneficial; but the very fact that a National Church is supported and maintained, operates injuriously in some respects upon Dissenting churches. There can be

no doubt that if the Established Church was to become *voluntary* to-morrow, numbers of small country churches would be closed, and some Clergymen would be unemployed, and be devoid of income, at least for a season ; while churches in our metropolitan towns would retain their existence, and pious and talented Clergymen be as much esteemed and as popular as ever.

From whatever cause the revival has arisen, the Church of England has certainly of late years been revived, if not every where in spirituality, still in the frequency of her services,—for the “church-going bell” now, as regularly as day-light, awakes the citizens from their slumbers,—or in a less promiscuous attendance at the Lord’s Supper without clerical interference,—or in the recognition of suitable parties as sponsors at the font. While Ministers are yet to be found who preach an ethical discourse of fifteen minutes’ duration, gloss over the very pith and marrow of an evangelical theme, and seldom or never apply a subject with pathos and point, yet many sermons are delivered which evince mind, thought, and study, and show some acquaintance and familiarity with the doctrines of the Reformation, and with the plan of salvation. Besides, supineness has been thrown off for energy, and worldliness for spirituality ; the very prayers, once read as formal and matter-of-course utterances, are now poured forth in a devotional strain ; though to us there seems danger from their everyday repetition that they will become less appreciated, or at least will lose their unction, and blunt the fine edge of their beautiful English.

Complexional prejudices, once lamentable and vexatious, are now abolished in the Church. Men of mixed blood now officiate in Anglican pulpits ; vestrymen of African descent now sit to adjudicate questions of moment ; and in churches no distinctions are maintained in the arrangement of the seats, dependent on the colour of the skin. Attention to the spiritual interests of the rural population is a duty now performed with promptitude and system,—for the best reason in the world, if no higher motive governed, namely, that the neglected would soon find their way to Nonconforming or Dissenting Churches, which are respectable, powerful, and influential. Friendly

Societies have greatly contributed to aid the efficient pastoral oversight of this class of the community. Unless, however, this system be controlled and guarded, it may become very prolific of deception, leading uninformed persons to regard membership with some Friendly Society as being *de facto* membership with the body of Christ, which two things have no more necessary connexion with each other than the alliance of the true church with the world, which Scripture teaches us to be impracticable, and irreconcilable with God's moral government, and with the great purpose for which the church was redeemed by Christ, and for which it is sanctified by the Holy Ghost, as Christ's Bride in which He will delight Himself.

The English Church is, moreover, becoming more missionary and *aggressive* in its character; not in the sense of hostility to other churches, for which she has no warrant either from civil, canonical, or biblical law, but in the sense of assault against worldliness, sin, and Satanic influence. She is taking her weapons into the territories of darkness and crime, and is making some onslaught on the "prince of the power of the air." Codrington College is gradually improving, and is also preparing Missionaries from amongst the sons of Africa for that continent. It is as a missionary church—the designation of every true church—that we here recognise the English Establishment. As Pastors, "feeding the flocks, strengthening the diseased, healing that which was sick, binding up that which was broken, bringing again that which was driven away, and seeking that which was lost," (Ezek. xxxiv. 3, 4,) many of the English Clergy are now discharging their duties in a missionary spirit; for our Colonies are yet fields for abundant missionary exertion.

It cannot be too greatly deplored that so great a schism—for that is the true description of schism to be deprecated—should have occurred in the Church, designed as the bulwark of a revived Christianity. Nor can language too strongly depict the mischief which may be done, to some at least, by the incipient Popery designated "Puseyism,"—if it be not Popery full-grown, matured, and luxuriant, but disguised, and therefore the more baneful. Injurious as Puseyism confessedly is, it is easily

understood in the West Indies, and there is no great danger of its spreading extensively or permanently in our small Colonies. An Ecclesiastic of fiery temperament may flaunt and bully, or, like "an angel of light," may cajole, he may preach of the Bride instead of the Bridegroom, and dwell upon the canons and the rubrics rather than speak of the Saviour of guilty men, but ere long he will be detected and exposed; and though his Popish antics may be borne with for a season, his efforts will be eventually powerless. There is religious light, bright and strong, thanks to the Missionaries and the Evangelical Clergy! and many are too well read and indoctrinated to be misled by designing and Jesuitical men.

Much unmeaning noise is sometimes heard about vestments, as if the colour of a clerical garb indicated infallibly the mental or spiritual character of the man whom it clothes. True, the surplice may be the badge of a party; but it does not therefore follow that every Clergyman who arrays himself in a surplice, while his piety is undoubted, his doctrines are evangelical, and his demeanour is inoffensive, must necessarily be a Puseyite. This would be condemning a man, not for a word, but for simply wearing a particular vestment. That every Minister should conform, as far as he innocently can, to the enlightened taste and feeling of his congregation, is admitted, since his comfort and usefulness greatly depend upon his acceptability: but that his congregation should invariably be the court of appeal in every case affecting the Minister's movements in the absence of law, is somewhat questionable. Still vestrymen and legislators do well to guard the National Church from "wolves in sheep's clothing," as far as they can legitimately take the initiative. A sound Protestant public feeling should be cherished, when Popery, however she may simulate a Protestant name, raises her unblushing head; and the press should never fail, as the organ of public feeling, to utter its warning voice in all fidelity.

Whatever spots may appear on the sun's surface, his light is sufficiently brilliant; and whatever imperfections may attach themselves to any section of the visible church, we may rejoice, nevertheless, "that the darkness is past, and the true light now

shineth." True catholicity consists in recognising all that is good in the various sections of Christendom, and in rather magnifying the good, than the real or apparent evil. Imperfection attaches itself to every thing human, though there is a love that is perfect, and "perfect love casteth out fear." Had there been no such imperfections, the catholic church of Christ would not at the present day have been spread into so many sects and parties. In nature, however, we behold uniformity with variety: the great orb of day sheds his light on the natural world, but that light is reflected by other bodies, "lesser lights," which derive their effulgence from the great centre of the system. So, in the season of the church's mission through this dark world, she shines by the medium of lights various as numerous, by sections and departments partaking of Christ's own illumination, purity, and power, as "*the light of the world*," "the sun of righteousness" risen upon our globe. That is a sun without a spot upon its disc; it is clear, radiant, and pure: and it pleases God, by means of this aggregation of light, to illumine a dark world.

The various systems of religion which have gained an existence and maintained a prevalence amongst us, have all contributed, more or less, to bring about that amount of civilization and good order which may be seen, and that healthful tone of piety which is too evident to be doubted, and which has raised these lands from barbarism, crime, and woe.

It is not here to be discussed which system of ecclesiastical rule and government is best adapted to the West Indies, nor which of the religious bodies has accomplished the largest amount of good: but whether all of them have not jointly and unitedly been the instrumentalities providentially employed and blessed in making these lands Christian, and whether they are not still contributing to advance them in the scale of civilization and of Christianity, are questions which will be examined in our next chapter, to which we invite the reader's attention.

Chapter iii.

FRUITS OF CHRISTIAN MISSIONS TO THE WEST INDIES.

"A LITTLE one shall become a thousand, and a small one a strong nation."—ISAIAH lx. 22.

THE warfare in which the soldier of Christ embarks is both honourable and hazardous, and yet big with blessings both in time and in eternity. The service on which he enters is that of Christ; the banner under which he fights is that of the Captain of his salvation; and the rewards conferred upon him are glory, immortality, and eternal life. The warfare is hazardous, if the spiritual warrior engage in it in dependence on his own strength; for there are arrayed against him foes innumerable, implacable, and mighty, though invisible. But victory is promised, and success is certain. "My word that goeth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isai. lv. 11.) Such a promise the early Missionaries to the Charibbean Isles needed, to cheer their hearts, and to nerve their minds, whilst labouring amid slavery and its concomitant evils, and dwelling in regions where pestilence reigned, and where persecution raged, and deaths oft occurred. But dark as was the scene, it was an enterprise on which men burning with Divine love for human souls were restless to enter, "not counting their lives dear unto themselves, so that they might finish their course with joy, and the ministry, which they had received of the Lord Jesus, to testify the Gospel of the grace of God." Many a noble spirit fell in the battle-field, fighting bravely against the arch enemy. And as one after another retired from the church militant to swell the triumphs of the church in heaven, successors were promptly found, who exclaimed, "None of these things move me;" and, equipped for duty, conflict, and suffering, they went forth, "not knowing the things which should befall" them in

the tropics. The result of their united and persevering labours has been fruit, rich and abundant. The church gathered out of the world was then an oasis in the moral desert, or a friendly star, affording partial light, amid dense, bewildering, nocturnal darkness, darkness that was "felt." It would be sufficient to state that Christian churches were raised; this implying besides, that the good work spread itself into vast ramifications, and diffused its blessings through every part of society.

Conversions to God were as numerous as they were undoubted. Under sermons, men, women, and children were "pricked to the heart," and, swayed with powerful emotion, demanded, like the Philippian jailor and persecutor, "Sirs, what must I do to be saved?" In some minds the truth had produced deep and powerful convictions, which were stifled and resisted; but ultimately resistance and procrastination gave way, and, from irresistible impulse, the language of the broken-hearted sinner was, "What wilt Thou have me to do?" Thus did early missionary labours in these lands resemble the successes which crowned the exertions of Apostles and Ministers in primitive times, when conversions were frequent, and the church rose in numbers, power, and efficiency, "the Lord working with them, and confirming the word with signs following." Here were tokens of the Divine presence and approval, sufficient to satisfy the most sceptical, and to demonstrate the apostolical character, doctrines, labours, and successes of the men whom God called to plant the standard of the Cross in the British West Indian Isles.

Deep troubles and severe persecution led many to seek consolation where only an unhappy slave could find it,—in the wounds of a crucified Saviour. Nor did threatened punishment deter from the pursuit of the "one thing needful" the heart which had been brought to see its corruption, and to taste subsequently the preciousness of redeeming mercy. After the toil of a day's labour which had been coerced by the slave-driver, and when physical rest seemed more natural than religious exercises, many poor slaves were often seen bending their weary steps to the house of prayer, where "the Lord hearkened and heard;" and, "as a father pitieth his children," so did the

sympathetic Saviour pity these outcast wretches who "thought upon His name." Though Sunday was the day of market, and though much estate work had often to be performed till a late hour on the Sabbath forenoon, yet hundreds of converted slaves would be seen going, decently clad, to the house of God in company, where they felt the Divine presence, and were thereby enabled to adopt the language of the Psalmist as their own: "Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thy hand against the furiousness of mine enemies, and Thy right hand shall save me."

It is surprising that, notwithstanding the paucity of money possessed by the slaves,—their sustenance having been meted out to them in weekly allowances, and little or no time being allowed them to cultivate their provision-grounds, from which they could have derived a paltry pittance,—their weekly, quarterly, and annual subscriptions to their respective churches should have been paid, not only with punctuality, but with a cheerfulness which could not fail to excite highly pleasurable emotions in the minds of their Pastors, evidencing to them that "they had not laboured in vain, nor spent their strength for nought," inasmuch as these poor creatures showed their sincerity of heart by giving of their penury to the treasury of the Lord.

Revolutions of this sort, effected in the hearts and minds of persons previously dark and depraved, and demonstrated by fruits of piety, stamped the work as of God, and bore incontestable evidence to the truth of the scriptural doctrine, that the Holy Ghost is the efficient agent by whose life-giving presence the Gospel is rendered "the power of God unto salvation to every one that believeth." From such conversions churches rose and flourished, Christianity spread, and the moral "wilderness rejoiced and blossomed as the rose."

It would be superfluous here to cite instances and examples of such conversions; for they exist every where in the Western Isles, are too patent to be questioned, and, like the evidences of our holy Christianity, stand now on a basis against which infidelity and atheism in vain attempt to raise their unblushing front. The cases are well authenticated; and credible witnesses bear testimony on every hand that Christianity has won its

triumphs in these regions, as it did in the dark ages of our world, as it did in benighted Britain, and as it is now achieving its victories in India, in the southern Islands of the Pacific Ocean, in Africa, and elsewhere.

Christianity is the never-failing parent of morality; for "the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus ii. 11, 12.) The form of godliness may exist without its power, but the existence of the power of godliness may well be doubted where it is not evidenced by the visible form of worthy deeds. That a striking change has taken place in the morals of the people in the West Indies, both previously to the abolition of slavery and subsequently, admits of no question. The Sunday market was abolished in all the Colonies long before slavery became extinct. In Antigua its abolition was attended by an insurrection, which led to martial law being proclaimed, and a slave being executed, of whose guilt, however, strong doubts were entertained at the time. Had the Legislature justly and judiciously allowed another day for marketing, the evils which resulted might have been prevented; but the violation of the Sabbath was by legal enactment prohibited, while some portion of the other six days of the week was not conceded to the people, on which they might vend their provisions at the principal towns. The consequences were, that many broke the law by coming to the market as usual on the first Sunday after the statute took effect; other evil-disposed persons fired cane-pieces, and property to a considerable amount was destroyed; life was hazarded, and fear and trepidation filled the minds of some. The affair soon blew over, and peace and tranquillity were restored by the Saturday being henceforth granted as market-day.

The same injudicious style of legislation involved Tortola recently in a revolution, and led to the loss of property and the destruction of human life. This calamity was followed very speedily by that fearful scourge, Asiatic cholera, which not only spread devastation in Jamaica, but ravaged Nevis, and then visited the Virgin Isles, subsequently numbering its victims

in Barbadoes by twenty thousand and upwards, and in St. Vincent, Grenada, St. Lucia, and St. Kitts, hurrying multitudes of human beings into the presence of God. This destroying angel will, it is to be feared, execute its commission, sooner or later, in every Isle of this Archipelago, where we have no reason to hope for exemption from its dire effects, any more than our neighbours in America or Europe. The revolution in Tortola, unlike the insurrection in Antigua, was occasioned by unjust and oppressive taxation; and if the measure prompted by the humanity of Governor Mackintosh had been carried into effect at first, the lamentable ills which have ensued might have been prevented.

The abolition of the Sunday market in every Colony produced a decided reformation, and a great improvement in the attendance at Divine worship. Churches and chapels which had often been but thinly attended before, were now crowded with worshippers, and hearers of the word of life. The pleasant stillness which marks the Sabbath in England became observable also in the West Indies. Stores and shops were everywhere closed, and nothing was offered for sale, except fish, milk, and grass,—commodities which, however, need never be sold on the Sabbath.

A Sabbath-day in any of our towns, villages, or country parishes, presents a scene worthy of being contemplated by the philanthropist and the moralist. It may be that animals are in some cases too often pressed into service on the Sabbath: Equestrians are seen mounted on ponies of various sizes and descriptions, many of them pushing hard to their respective places of worship. In some localities in certain Islands, it takes the rider more time and labour to obtain his horse from the sayannah in which it has been grazing all the week, for the purpose of going respectably to worship, than would have been occupied in performing the journey on foot. Such is the value attached to appearances, and such the mode in which the lower classes of society emulate the examples of those in upper life, for good or for evil. Nor are the folk meanly clad,—the men being generally arrayed in broad-cloth coats, fashionable vests, neat pantaloons, and all the *minutiae* of a gentleman's costume;

while the females are often habited in silk or muslin, with bonnets *à la mode*, and all the etceteras of a lady's wardrobe not forgetting parasols of varied tints. These habiliments are generally obtained by their honest industry. The majority of these people are either *bond fide* members of churches, or stated and regular hearers, who attach themselves to some specific portion of the catholic church, and would feel that they had been deficient in their religious duties, if they were not under the pastoral care of some particular Minister.

It is but just to report, that since Sir Robert Peel's Sugar Bill produced its injurious effects, a manifest retrogradation has taken place in the attendance of the peasantry at the places of worship which they formerly frequented. Hundreds of the truly pious and devoted are still to be found, whose conduct corresponds with the principles of him who said, "A day in Thy courts is better than a thousand." Many, too, from self-respect, go frequently to some house of prayer; but large numbers are in the habit of neglecting the ordinances of religion. Hence the need of a revival of vital godliness is keenly felt in these lands. This alone can counteract the mischief which worldliness, vanity, and Laodicean ease have introduced amongst us.

All sudden revolutions are eventually followed, sooner or later, by reaction. Slavery led the persecuted bondsman to Christ for peace and succour. Freedom produced thrilling gratitude, which was practically expressed. The transition state from bondage to freedom has passed away, and a crisis has now arrived, of which the Ministers of religion must avail themselves, and which will be productive either of a revived godliness, or will lead numbers to settle down into a state of nominal Christianity, which, though vastly preferable, even as a mere form and outward system, to Mohammedanism, Popery, Paganism, or Unitarianism, is still but a nominal religion, which affords no strength to resist coming temptations, and furnishes no settled peace and enjoyment, much less gives support and defence in the time of trouble.

Respect for religion will never die away among the masses. Thankfulness to God and to Britain for freedom can never be obli-

terated from the hearts of the present generation of freed persons ; for the reminiscence of neglected duties, and the consciousness of an expiring piety, spontaneously produce the gush of sorrow, and fill the eye with the tear of penitence. No argument prevails more powerfully with the emancipated members of our churches, than reference to that condition of galling and abject bondage from which British Christianity raised and delivered them. Is duty required to be discharged ? Are appeals made to the charity of the peasantry ? Touch the chord of Emancipation from slavery, and their hearts at once vibrate to its thrill. Duty will receive attention, benevolent feeling will respond, and ingratitude will evaporate. There is another chord which also vibrates, and more strongly and visibly, amongst the truly conscientious : it is the love of Jesus ; and no hymns are sung with such feeling or ecstasy as those which treat of Divine goodness, as developed in the scheme of human redemption.

Much of the falling off in religious feeling and energy may be accounted for, from the care and anxiety in which the minds of all classes have been involved, in consequence of the Sugar Bill, which so greatly affected the condition and circumstances of the inhabitants of these lands. In many instances this corroding anxiety has operated injuriously upon a piety yet in its infancy, and only promising future maturity. Many, too, have emigrated to lands where they were unfavourably situated for cultivating and cherishing a healthful godliness, and have been placed in localities where they were deprived of the religious ordinances in which they had been wont to participate in better times. The tender plant of religion gradually withered, and in many cases it unhappily died away. Some, in their unavoidable expatriation, had nothing to take with them but morality, which fled before the blast of temptation ; and in lands where they were not placed under those wholesome restraints which influenced them in their own country, they recklessly cast the reins on the necks of their lusts and appetites, and unblushingly conformed to the world in habits of sin and immorality. Some grew rich rapidly, and the love of money, "the root of all evil," gained the ascendant. Others, fallen already, and experiencing a

sudden revolution in feeling and in the capacity for higher temporal enjoyments, became the creatures of sense, limited their desires to time, and were infatuated by the world; and, though still revering religion, paid not that outward respect to its forms and ceremonies by which they had once been characterized.

Thus may any amount of retrogradation in Sabbath observance be accounted for. Still, the enlargements which have been effected in many places of worship in all the Islands, and the erection of new churches and chapels in the Establishment and amongst Dissenting and Nonconforming communities, bear witness to the fact, that Sabbath observance is the rule, and Sabbath desecration the exception, amongst the converted portion of our populace. There were, and there are still, thousands of persons in every community who seldom or never attend any form of worship. This is abundantly proved by the statistical returns furnished to the Government from the various religious bodies for the "Blue Book" issued on that subject. By these returns it appears that the numbers attending worship, compared with the bulk of the population, is lamentably small. But the same remark will apply to highly favoured England, which is undoubtedly a Sabbath-observing country. The upper classes themselves are not regular in their attendance at places of worship, except in our older and longer established Colonies, — Barbadoes, Antigua, Jamaica, &c.; and the example of the educated has its influence, beneficially or prejudicially. Watchmen, shepherds, domestic servants, grooms, and others, unless in the employment of conscientious masters, and unless conscientious themselves, necessarily absent themselves from church and chapel. Fishermen, boatmen, butchers, vendors of milk, and similar classes of people, swell the rank of our neglecters of public worship. On the Sabbath night, in some obscure corner of a sanctuary may be seen some whose garb indicates that poverty or idleness prevented their obtaining the raiment necessary for enabling them to appear in that or some other house of God in the forenoon. Hundreds of children, too, instead of being trained up to attend public worship, remain at home till the Sabbath-school begins, or spend the Sunday

in vagrancy, indolence, and filth. Hence much remains to be done, notwithstanding the large amount of real and substantial good already effected.

Has freedom, then, proved a failure? Should the slaves in the British West Indies have been retained in servitude, till they were oracularly pronounced to be competent persons to be recipients of the boon of liberty? This question might have been asked in reference to the slaves in the French Islands of Guadaloupe, Martinique, &c.; and by some it might have been exultingly said, "Prepare the slaves for freedom, and then emancipate them." But the Revolution of 1848 in France, which ultimately brought Louis Napoleon to a throne which he has proved himself well qualified to occupy, at once burst the fetters of the slaves, and furnished the answer to the question, whether the slaves in the West Indies were fit to receive and to enjoy the boon of liberty.

Even in the Colonies ruled by Popish ecclesiastics, where education among the masses is neglected, and where the ancient proverb, characteristic of Roman Catholicism, yet maintains its force, "Ignorance is the mother of devotion,"—the refutation was given to the calumny that the people were unfit for freedom. Slaves from the French Islands frequently escaped in boats to Dominica, Antigua, and Montserrat, in order to taste the sweets of liberty that were then being experienced in those lands. Romanism is somewhat better than Paganism, and it tended in some measure to prepare the slaves for emancipation; while the humanizing influence emanating from the God of love Himself, who pitieth the wretchedness of the oppressed and the forlorn, led the French slaves to aspire to be freed men, and to conduct themselves as became their altered circumstances, when Divine Providence suddenly raised up the French Republic of 1848. How much more were British slaves, inhabiting our West Indian Colonies, qualified to be freed, enjoying as they did ameliorating influences, trained in week-day or night schools, or mingling in the Sunday-school, and listening to sermons, from Sabbath to Sabbath, for a series of years,—especially in Antigua, St. Christopher's, Jamaica, and elsewhere, where the blacks could read the sacred Scriptures for themselves! Let the

slaves in America be permitted to luxuriate in freedom to-morrow, and they will prove themselves deserving of it.

But who can disprove that the slaves everywhere are *entitled* to their liberty, even supposing that they were not mentally and morally qualified to judge and to act for themselves? Sabbath desecration or any other immorality can never be regarded as a disqualification for possessing the rights of freemen; for the masters are as great Sabbath-breakers as their slaves, and it is by their examples that the lower classes are demoralized. The same remark will apply to licentiousness and other vices which are yet so common among the descendants of Africa. Whatever may be said of the mental imbecility of the slave, his immoralities can never be urged as a sufficient reason for denuding him of any of the absolute rights that belong to him as a man. In reference to his mental capacity, has it not been proved by hundreds and thousands of instances, that there are the same susceptibilities and powers of mind in the African as in the European? And if the capability for acquiring information exists, who is the culpable party, if the slave remain uncultured and uninformed, and is in consequence retained in a helpless and humiliating bondage?

During the reign of slavery, marriages were necessary to qualify individuals to become communicants; and in many cases they were entered upon for the sake of acquiring respectability. These marriages were multiplied when the nuptial rite was legalized; but immediately after Emancipation especially, hundreds were rapidly united in the bonds of matrimony. The Sabbath-morning service was necessarily enlarged, while the Ministers of religion carefully published scores of banns of marriage for the first, second, or third time. Old couples, young persons, many who had long been living faithfully with each other, though unmarried, approached the hymeneal altar. On the wedding-day gigs and phaetons, borrowed or hired, were in requisition, and vehicle after vehicle dashed up and down the streets at full speed, hastening from church or chapel to the *déjeuner*. These vehicles contained well-dressed persons, who properly understood the nature of the solemn compact into which they had just entered. The men and women who

continued still to live in concubinage lost caste; whilst the married regarded themselves, and were recognised by others, as having been raised by marriage tenfold in civilization and respectability. In some instances, females of the lower orders have been heard to taunt their antagonists with, "Me da married lady." The ring is considered the emblem of the conjugal state; and in cases of disputes between husbands and wives it has been often destroyed, and the union temporarily annulled; and not unfrequently, when the parties have been reconciled, the same ring has been taken to a goldsmith to be repaired, and then carried to the Minister of religion, that he may again place it on the finger in the presence of the husband; or if the Minister happened, as is sometimes the case, to be of a mechanical genius, he would be solicited to perform the double task of mending the ring, and of re-uniting the couple, and exhorting them to love and fidelity for the future.

Concubinage unhappily exists still in the West Indies. The antiquated and iniquitous system adopted by the planters, for every overseer or manager to keep a mistress, still largely prevails. The influence of such examples on the freed peasantry is apparent. Violations of the marriage contract still occur, but a decided improvement has been accomplished, and licentiousness is far less common than it was in the days of slavery. The system of persons living together as husband and wife without the sanction and solemnities of marriage is loudly decried, and by none more emphatically than by the emancipated peasantry. The people of colour, of any pretensions to intelligence and respectability, repudiate former modes and habits of uncleanness, and initiate their children into a more refined and Christian manner of life. Respectable coloured gentlemen generally marry their equals in point of intellect and character. The fact is, a just and honourable ambition has for a long time fired the coloured classes, to be as well qualified for society, or for business, as are the whites, who have long monopolized every situation of any emolument or influence. Complexional differences being now swept away by statute, and, in our older Colonies at least, the recollection of them being detested by all the whites possessed of high-mindedness and honour, and the only alleged

ground of distinction between the once alienated classes being *education*,—by which is understood the culture and discipline of both head and heart,—no gentleman of colour, who has sprung from any family of good blood, or who possesses a moderate degree of ambition, or any amount of self-respect, would permit himself to be regarded as having, by his own neglect or incapacity, disqualified himself for taking office in any department of business for which he has received training, or to which he believes himself destined by Providence.

With regard to private and social intercourse, it is another question. Such individuals would feel themselves wanting in the first qualities of a rightly constituted mind, did they court the society of men who may not have always moved in the same circle with themselves, or who may still consider it better to be exclusive in social life, while in the world of politics and commerce they mingle together without any compromise of feeling, or any violation of those principles and laws which are established in the mind as safeguards for peace and happiness. The want of wealth is the great drawback of the respectable and intelligent coloured classes, and not the want of natural ability, cultivated talent, or refined manners. In some cases such talent has been injuriously exuberant, or, like the neglected flower, has been forced to spread its fragrance without appreciation and to no purpose. Were greater resources available in these lands, were the arts and sciences known and practised here as in Europe, and were the Bar accessible to talent as in England, without an aspirant being compelled to serve his term in the mother country, instead of in the West Indies, as seems most natural,—many a native youth of genius, whose mind has been cultured by education, acquired either in England or in schools in these Colonies, and who has already read and studied law, might shine to advantage, and honourably employ the powers that God gave him, instead of being driven to despair, to drink, to demoralization, and to ruin,—the result, not of mental incapacity, but of obstacles being permitted to remain in the path of the rising young men of these Colonies.

The coloured classes, then, (we mean the blacks, as well as those who have both Anglo-Saxon and African blood flowing in

their veins,)* are looking up, very correctly and very wisely. They are resolved to wipe off the reproach which has long attached itself to their names and characters, arising from their real or alleged apathy, imbecility, plebeianism, immorality, unsuitability from former associations for mingling with their fellows more highly favoured, or from other mental or moral incapacity. They now ask for facilities to enable them to fill, with honour and distinction to themselves, and with benefit to society and the world, offices of trust and emolument, which are or have been filled by Europeans, because of the wealth and influence in certain quarters which they have brought, or can still bring, to bear on the realization of their wishes; from which offices, however, the coloured classes, and, indeed, natives generally, whether white or coloured, are still, to a large extent, excluded, only because of the want of that wealth,—the parent of influence,—which they have no means in these poverty-stricken lands of acquiring, though possessing the necessary mental qualifications, as has been proved in instances too numerous to be recited in this work. One of these qualifications is a sound morality, and one branch of this morality is the repudiation of concubinage practically, and by union as a body in sentiment and opinion; without which, however competent a man may be intellectually, he will ever be regarded suspiciously, as endorsing by-gone and forbidden usages, and entailing them on generations to come, thereby perpetuating the very evils which have partially operated against the advancement of the coloured races in these lands, and, with the want of wealth, have cast some opprobrium on their names. Not that concubinage was not originated by the Anglo-Saxons, maintained by the whites, and still upheld by a class of men, some of whom are ready enough to calumniate the men of mixed blood for the existence of habits and systems with which *they* are chargeable, and for which they are to a large extent held responsible.

If concubinage has been discountenanced, repudiated, and almost annihilated, the homage is due to Christianity, and to

* To distinguish between the coloured and blacks is absurd,—they are one; if they differ, it is in reference to education and character.

Christian Missions, and, if to one religious body more than to another, to the Wesleyan Missionary Society in particular;* and if there are men among the coloured races who have laboured to extirpate this characteristic vice of the West Indies, they are to be found chiefly among those who have received the impress of God's moral image, and who take their Saviour's blameless life as their pattern, and His Spirit as their Guide. None are so fit for offices of state as these, who, with minds well cultivated, are endued with a moral character which the breath of slander cannot stain, and whose honour, integrity, and high-mindedness are among their truest causes of self-congratulation.

It has been charged on the peasantry of these Islands that they are notorious for dishonesty,—a charge which ought to be met and refuted, or so explained that the truth on the subject may be placed in a clear and distinct light. If the Africans, dragged from their homes into slavery, and the descendants of this race, are prone to dishonesty, the culpability lies with the party who introduced slavery into these lands, and then retained it. One of the faculties of mind is to reflect. However sunk in ignorance, the African still thinks, and draws inferences and conclusions. What is the nature of his bondage, but a system of theft on a large and comprehensive scale? The informed semi-civilized slave is fully competent to reason, and to form a sound judgment on the question of his wrongs and undoubted rights. The heart of man is totally corrupt, and, without the gentle bias of Divine power to good, must inevitably follow its own promptings to evil. “All we like sheep have gone astray; we have turned every one to *his own way*.” Hence the variety in human transgression is vast; and among the diversified evils that flow “out of the heart,” dishonesty is numbered. Such a vice gained strength and energy from the very system of slavery; and now that that system has ceased, and freedom has been introduced, theft is entailed as a habit inseparable from slavery, which Christianity alone can conquer, and the remnants of

* This body, from the beginning, addressed itself specially to the condemnation of licentiousness and to the promotion of marriage.

which in modified forms must be looked for, till the next and succeeding generations have been brought fully under the revolutionizing and sanctifying influence of a sound morality, as the accompaniment of a spiritual Christianity and a refined and honourable civilization.

Nothing was more common under the system of slavery than for the cook to retain for his use a portion of the viands which pleased his taste; or for the groom to withhold from his master's horse, in some cases the whole, in others a part, of the corn and oats allowed for the morning and evening supply. Money, if left loosely about the room, would be abstracted by wholesale; or if the theft was but partial, it was from tender consideration of the master's necessities, from love to him, or from an idea that, though there was a conceived right to take his property, a portion only should be taken, and that the co-partnership between master and slave would be thereby maintained inviolable. Some were taught to be dishonest by having money left in their way, and temptation consequently placed before them.

Instances of house-breaking have occurred, robberies have been unquestionably committed, and murders have been perpetrated; but what proportion do these crimes bear to the flagrant robberies and the shocking murders which have stained the annals of our English newspapers and other records? It is notorious that in the West Indies, during the blackest period in the history of the wrongs and oppressions of the slaves, the free man might ride abroad at any hour of the night with the most perfect safety, and without entertaining the slightest degree of apprehension. A murder or two committed on planters notorious for their violence and hatred to the slaves may stand on record in every Island in the West Indies; but we challenge investigation, and demand proof of the allegation of the propensity of the African race to luxuriate in robberies, or to deal in wholesale murders, even on their vile oppressors and persecutors. Such an absence of thefts and of homicidal deeds has been attributed to the cowardly character of the Negro; but this is a calumny which should be indignantly repelled. The slave may be rendered mean and pusillanimous by a long system

of bondage; but his meek endurance of repeated and systematic wrongs must be attributed rather to the benevolence characteristic of the race, than to his cowardice. The Negro is forgiving, in some instances magnanimous. "It is the glory of a man to pass by a transgression;" and if the African had not been natively endued with the tendency to forgive, to bear evil, and to "overcome evil with good," he never would have so long and so patiently submitted to despotic bondage, nor would he have hesitated at some period or other to revenge himself on the inflictors of those wrongs, and the perpetrators of his physical, mental, and moral misery and degradation.

Is not the African a man, notwithstanding his barbarism? Has he not the same affections, the same sense of injustice, the same taste for liberty, and the same aspirations for self-respect, as the intellectualized and the civilized? What retains the American slave in his bonds at the present moment? Is it the want of courage? It is any thing but that. There may be the absence of tact, energy, combination, and perseverance, to accomplish the freedom of the whole of the American slaves; but there is not the want of courage. That is not wanting in the African, any more than it is in the Englishman.

Petty thefts have been common amongst the slaves in these lands. This we have admitted: but there is no system in perpetrating such dishonesty amongst the race: they know nothing whatever of English educated and finished pickpocketing. "Eva" may be surprised and shocked at the nonchalance with which "Topsy" steals, and steals apparently for mischief and sport more than from the value attached to the article taken, or any apparent necessity which prompted the deed; but "Eva" must attribute such youthful delinquency to the system of slavery, which gives impetus to human depravity. "Uncle Tom's"* suavity may be admired, and the benevolence which his every look, word, and act indicates; but he is what he is because Christianity has softened and subdued a nature already plastic and yielding; and the wrongs which that noble-minded and

* Many a slave answering precisely to the character of "Uncle Tom" has been witnessed in these Islands,—as good, as patient, and as forgiving while persecuted.

prince-like African has so patiently and magnanimously borne are but characteristic of a race doomed to suffer, in the midst of whose sufferings the graciousness and pity of a merciful, but sin-avenging, God were destined to be conspicuously displayed. We doubt not that He will rise up, sooner or later, to avenge the cause of the oppressed, and to show Himself the righteous Governor of the universe. And though this will be done in reference to individual character and proceedings at the last great day of reckoning, yet nations are judged now, and rewarded or punished now, as nations; and national wrongs, if unrepented of, must meet with their just retribution from Him who "is no respecter of persons," but "renders to every man according to his deeds."

Are the intelligent coloured races (more or less identified with Africa) chargeable with dishonesty, or peculiarly prone to it? Individual cases of breach of principle may be noted in any town, village, and hamlet, in every Island in the West Indies, affecting the honour and peace of some one family; but the preponderance of such misdemeanours can never be attributed to the coloured races. They have hitherto been excluded from places of honour and trust, though acknowledged to be well qualified for sustaining office. Notorious and gross acts of dishonesty have been committed in certain departments of business, commercial or governmental, in several of our Colonies, which need not be distinctly stated or minutely explained here; but, were the traduced sons of Africa permitted to share in the emoluments which others have misappropriated, or in trusts and responsibilities which others have proved themselves unworthy to sustain, if no higher motive or nobler principle governed their conduct, pride, self-respect, and a recollection that the broad eye of the public gazed upon them, would of themselves deter them from dishonesty. In coloured men of patriotic feeling, consideration for the other members of their own injured class would render their caution extreme, lest by any accident a race so long neglected and injured should suffer by one man's imprudence.

We point to our Colonies, and invite attention to men of African descent, who worthily fill stations of trust and importance,—Magistrates, Judges, legislators, heads of commercial

departments, comptrollers of Customs, officers of Treasury, clerks and secretaries to Governors, and we wish we could add *Governors* of some of our Islands,—a post for which there are some men of colour well fitted, possessing, as they do, education, general intelligence, incorruptible integrity, unstained morality, and courtly refinement. We design not the slightest reflection on the European race, or on natives generally who are largely identified with the coloured races, and some of whom bear towards them the honoured and responsible relation of fathers, or the more tender and delicate affinity of husbands or wives.

The question now awaits an answer,—What influence has Christianity wielded, and what beneficial effects have been wrought by Christian Missions, on the natives of these lands, both white, coloured, and black, as it respects honesty and integrity? We unblushingly and gratefully assert, that the peasantry are rendering themselves independent of those schemes by which, in a time of slavery, their fortuitous or real wants might have been supplied; and that, from a noble principle of self-respect, and from a just recognition of the rights of others, they are exemplifying the hallowed maxim of Christianity: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. iv. 8.) "That no man go beyond and defraud his brother in any matter." (1 Thess. iv. 6.) The precept to "owe no man any thing, but to love one another," (Rom. xiii. 8,) is one of those which at present in the commercial world there is difficulty in observing, arising from the severe and unprecedented depression which has occurred in every department of trade. This state of things has, however, tended to blend the interests of all classes, in almost every community, by producing such sympathy in losses and unexpected troubles as engenders a "love" which formerly may have existed, but lay dormant. All suffer alike, the European and the West Indian; and the fact is, their former differences are being forgotten, and are merged into one united principle of action, to raise the Colonies, to grapple with existing difficulties, and, where prac-

ticable, to help each other as citizens, countrymen, neighbours, and friends.

It would be a lamentable fact indeed if, at this era in West Indian light and civilization, the reminiscence of past complexional grievances was to be unnecessarily revived and kept alive. Political obstructions to offices of responsibility having been removed, no *legal* disability whatever now lies in the path of any man of intelligence, character, energy, and tact. Some men complain of a lingering prejudice against colour; but the language they employ, and the very tone and manner in which their complaints are uttered, indicate their unfitness for office and responsibility. Hence a distinction must be drawn between prejudice against complexion, and prejudice against vulgarity. The vulgar must ever retain their place in the lowest *strata* of society, and cannot expect to associate with minds which, by education, have been raised and improved. Some men can never seriously consider themselves as being the objects of complexional prejudice,—though they may incur envy and dislike, because their acknowledged superiority, arising from early training, genteel associations, and mental culture, has necessarily placed them beyond the reach of those little minds which regard the colour of the skin as a question of some consideration, whose insignificance, however, in every community is developed by the pre-eminence that they give to local and adventitious circumstances, by which they may imagine themselves raised and distinguished, while in their own characters they betray the absence of almost every quality necessary to lay the basis of solid worth, on which may be raised the superstructure of elements of usefulness beneficial to society at large. That man develops best the reality and value of his education, who proves himself to be fitted to occupy that sphere in society which demands intellect, judgment, concentration of mind, energy, and a judicious, but not unprincipled, accommodation to circumstances that might obstruct his course, and disturb the peace and equanimity of his soul,—wherever his education may have been acquired, or in whatever school he may have been trained. That such a man should be looked down upon by his fellows, though his colour may be even swarthy, is utterly irreconcilable with principles of reason; and

where men have insulted reason, degraded humanity, and run counter to God's revelation, on the question of the equality of the human race, no hope remains for them but to be ranked among the idiosyncrasies of the age, and to be pointed at, in times to come, as so many monuments of antiquity which serve but to record the strange prejudices of by-gone years. If they do not absolutely sink into the grave of oblivion, they will be remembered only to be pitied by the good, and despised by the wise.

We have met with men of colour who have carefully marked the varied gradations of hue, from the fairest of mixed blood to the man perfectly black, and who have attempted to attach importance to the fairer hue to the disparagement of the ebon complexion, even when in the former case there was manifest deficiency of mental culture or of proper training; thus voluntarily depreciating themselves, when contrasted with those of pure European extraction. For, if inferiority attaches itself to coloured descent *per se*, on this principle the fair man whose misfortune it is to be in any way allied to Africa must be necessarily inferior to him who is of unmixed blood, and so called "white," however tanned may be his skin. We have never failed to find that coloured men who look disdainfully on the mere adventitious circumstance of a darker skin than their own, as a matter of course, ape the "white" man; and they have sometimes attempted to palm themselves off under that *cognomen*, and, disguised by that character, have sought some temporary advantage, till their deception has been detected. We know nothing more unmanly or contemptible than such a spirit. It betrays the absence of self-respect; it attempts to build a structure of respectability without a base; it acts on false premises, and exposes itself to the contempt of the very men whose favour it seeks to obtain by such a cowardly procedure.

The author is proud to rank among his best friends, in every Colony in which his lot has been cast, Europeans, and gentlemen of European origin, long located in the tropics, for whom he entertains the highest respect and esteem, and who are far removed from despicable complexional prejudices. But "facts are stubborn things;" and it is to incontrovertible facts that

he here refers, which justice to the cause he espouses renders it necessary for him thus prominently and particularly to notice.

There is, however, no accounting for prejudices. They have been strong in every age and in every clime, and still have an existence in our planet. This feeling operated to the disparagement even of the Lord of all, as touching His public ministrations. Of Him it was asked, "Can any good thing come out of Nazareth?" If even He was "despised and rejected of men," because of His meek and lowly state, and because of local and unimportant circumstances, need we be surprised at the amount of feeling, deep and bitter, which has been long evinced on the specific matter of colour? This has been pronounced by some clever men to be one of the most difficult and perplexing questions which can occupy the attention of thoughtful and inquisitive minds; while other men, of equal acumen and research, regard the subject as simply furnishing another proof of the vast diversity which is displayed in the works of God, and which illustrates His infinite wisdom, and develops the resources of His immense and mighty power, which, in the vegetable, mineral, and animal kingdoms, pours forth such richly diversified treasures, and in the human frame, "so fearfully and wonderfully made," displays so much beauty, strength, and usefulness, with such immense versatility and such variety as may be beheld even in the *TINGE* of the body. For, admitting that the subject of the colour of the skin has been philosophically accounted for, can that circumstance enhance or diminish worth? Has it conferred benefits, or must it inevitably be a reproach? That it has been the reproach of a certain class of men inhabiting these Isles in days of yore, is an incontrovertible fact, and a matter of history. We cite one case of the grievous nature and the deteriorating character of this unnatural and unmeaning prejudice, as it once flourished in the Island of Antigua,—one of our most highly favoured Colonies; and we shall then proceed to answer the inquiry,—How far has complexional prejudice been uprooted, and to what cause do we owe its comparative extinction?

JOHN GILBERT, a native of Antigua, a white man and of European extraction, loved and sought in marriage the hand of

ANNE HART, a daughter of Bartholomew Hart, Esq., a gentleman in mind and manners, a landed proprietor, but a coloured man. Mr. Gilbert was a Wesleyan, and of unexceptionable character. Miss Hart was educated in Antigua, but had visited England when very young. She was, moreover, thoroughly accomplished. As Mr. Gilbert says,* had he attempted to seduce the object of his affection, he would have been admired by a certain class of men in Antigua; but, having from principle purposed to enter a second time into wedlock, he became the victim of persecution, and the wrongs which he suffered were various and painful, and highly disreputable to the parties by whom they were inflicted. At the very outset, he was denied a licence from the Executive, and had eventually to get the banns of marriage published, as though he had been one of the commonest persons in the community. The Governor was at the time absent from the Island; but the President of the Council sent for Mr. Gilbert, and used every argument and threat which he could devise to dissuade him from the step he so seriously contemplated. Even the Superintendent of the Wesleyan Mission, Mr. Baxter, assured Mr. Hart that he feared lest persistence in the course on which he had resolved would lead to his incarceration as a lunatic.

Mr. Gilbert was an officer in the Militia, and one of the officers called upon him to urge him to re-consider his conduct; for he had been deputed by his fellow officers to say, that if Mr. Gilbert eventually married Miss Hart, he would be tried by a court-martial. Mr. Gilbert preferred resigning his commission to relinquishing his suit. A letter from the President to the Governor-General, then resident at St. Kitts, represented that Mr. Gilbert had basely degraded himself by resolving to marry a coloured lady. In reply, the President received authority to deprive Mr. Gilbert of his office as Notary Public. The board over the door of his office, on which had been painted, "JOHN GILBERT, NOTARY PUBLIC," was, by an unknown hand, thrown into the sea.

* See the "Life of John Gilbert," by the Rev. William Box, Wesleyan Missionary,—a very interesting little volume.

When the period of his marriage drew near, a relative of his wrote to each Clergyman in the Island, requesting them not to perform the ceremony; and even the naval Commander-in-Chief was solicited not to allow any Chaplain under his control to undertake the office. The ceremony, however, took place on a Sunday; and before it had commenced, Mr. Gilbert turned round, faced the congregation, and by a mild, but piercing, look convinced every individual that he was not ashamed of the deed he was then about to perform.

Many years elapsed, and Mr. and Mrs. Gilbert lived in the closest bonds of connubial bliss, both individuals congratulating themselves on the step which they had taken, and never having occasion to regret it. But it is necessary here to add, that on the morning after the wedding, Mr. Gilbert found the door of the room where he transacted business painted, one half white, and the other yellow,—to denote, doubtless, that one of the wedded pair was *white*, and the other *coloured*. Though entreated to remove the offensive painting, Mr. Gilbert left it there, till the persons themselves who had thus decorated the door should become tired and ashamed of their own very facetious exploit. Afterwards he was twice insulted in the streets,—conduct which he disregarded. In general, passengers of fair hue, meeting him in the street, would pointedly make way for him, as if he had been a personage of great notoriety, who had performed some wondrous exploit, and merited marked and signal distinction. Mrs. Gilbert would sometimes steal away to the Wesleyan chapel, swiftly and unobserved; but Mr. Gilbert, whenever he could, walked with her, arm in arm, to prove that for his wife he entertained solid respect, though she were a descendant of Africa.

Mr. and Mrs. Gilbert spent the residue of their days at English Harbour, where they were held in the highest veneration and esteem. Her society was, in following years and at a brighter era, courted by the grandees of the land; and the ladies of successive Governors, occupying temporary quarters at Dow's Hill, in the neighbourhood of Clarence House, where Mr. Gilbert lived, would frequently call on Mrs. Gilbert, paying her every mark of that courtesy which belongs to ladies of rank,

and to which Mrs. Gilbert was entitled by reason of her high talents, courtly manners, mellowed piety, great influence, and distinguished usefulness. Of this lady more will be written in a chapter on Antigua, to which the reader's attention is directed.

Mr. Gilbert lived and died a Wesleyan Local Preacher, in which capacity he was much esteemed, and laboured very successfully. As naval storekeeper, he exerted in the dock-yard a mighty influence for good, discountenancing sin in every form, and promoting morality and virtue in every possible way, in combination with his valuable wife.

The idea that one man must be necessarily superior to another by reason of his complexion, is one of those relics of antiquated times which could only be transmitted from a barbarous state of society, though endorsed by men whose corrupt passions and selfish pride were gratified at the thought that they were thus raised, by one consideration at least, above their species. Such barbarism, like caste in India, must inevitably give way before the power and influence of Christianity, which, while it recognises unavoidable distinctions in society, (for the wise will always rise above the ignorant, and the virtuous above the vicious,) repudiates injustice, selfishness, and wrong, frowns at mere idle prejudices as such, and commands us to "honour all men," "in honour preferring one another;" advising "every man not to think of himself more highly than he ought to think, but to think soberly," and "mind not high things, but condescend to men of low estate." What has Christianity done to uproot this shockingly unnatural evil? And how far has it succeeded? We have seen, in a previous chapter, that the Non-conforming churches discountenanced this sin. In Antigua the meritorious conduct of the coloured people in defending the Island at a time when insurrection prevailed, arising from the injudicious neglect of the Legislature in not providing a market-day when the Sunday market was abolished, called forth the highest commendation from Sir Patrick Ross to the legislative bodies. But the Governor had been anticipated in his purpose, if not coerced to this measure, by the circumstance that an insulted and incensed class of men had already assembled, petitioned the British Government, and delegated a depu-

tation, in the person of Henry Loving, Esq., to represent their injuries and claims to the Colonial Secretary. This was a step in the right direction. The celebrated Dr. Lushington and other British philanthropists aided Mr. Loving in his errand of benevolence ; and the great *desideratum* was accomplished by a mandate of Government, and by legislative enactment, on behalf of a people who in every way deserved the rights which they claimed.

It is foreign to our plan to detail how, in every Isle of these seas, local prejudices gave way, and legal disabilities ceased : it is sufficient to say, that the men who struggled, advocated, and wrote, were aided by others, who used a more powerful weapon. That weapon was *prayer* ; and those who were thus found pleading with God, were chiefly members of the missionary churches, and, in Antigua especially, members and office-bearers of the Wesleyan church, whose Missionaries felt an innate exultation at beholding the fruits of their labours, and their coadjutors in the work of missionary toil, recognised as fit and suitable persons to stand side by side in political equality with those who had been considered their superiors. Education and character soon indicated who were the men best fitted for positions of note, or for lucrative offices. Education is but a trophy which Christianity has won ; and if ever churches contributed by ecclesiastical organization and consistent action to bear down and destroy colonial complexional prejudices, the Wesleyan and Baptist Churches have hitherto done that work,—in some of our Colonies at least.

Knibb, Abraham Whitehouse, Thomas Morgan, John Felvus, John Mortier,—such, amongst many, are the names of the men whose memory we honour, and whose generosity of feeling we celebrate. To the immortal Richard Watson also is eminent praise due for his quenchless zeal and undying interest on behalf of the West Indies. Though dead, such men speak ; and the churches to which they belonged still live to bless the world. A sound, healthful sentiment was expressed by such bodies ; the force of right opinions was felt ; and in every Colony, despite whatever narrow-minded men may say to the contrary, our legislators and Magistrates from the coloured

classes rise up a noble army, advocating the right which God defends, and standing by the missionary churches in any hour of difficulty,—though, happily, such a necessity seldom occurs; for the churches have emerged from their former conflicts, and are rising into strength and vigour.

In Antigua we number such men in our House of Commons as William Thibou, George Black, P. P. Walter, James Byam Thibou, and Charles Curtis, Esqs.; not forgetting the late lamented Hon. Tyrrel Shervington, whose patriotic brother, Joseph Shervington, Esq., still lives to serve Antigua by his talent and ability. Three of these gentlemen are worthy members of the Wesleyan body. In St. Kitts we have, among other legislators, Richard Challinger, Esq., a Wesleyan of the first order. In Nevis there are John Isles and Hastings Huggins, Esqs., who, though not Wesleyans, yet are friends to the Mission.

In the Dominica Assembly we have a host of valiants of the coloured class, all men of talent, of high patriotism, and, if not members, yet regular attendants on the Wesleyan ministry. One is the editor of the Dominican newspaper; another is the Provost Marshal; several more are merchants and planters; and they are all gentlemen of mark, and possessed of property and influence in the Island. Charles A. Fillan, Esq., deserves special encomium,—a Local Preacher of long standing, a man of unimpeachable virtue and of unbending integrity, “the friend of all, the enemy of none,” ever ready to serve his country, as he is to minister to the wants of his countrymen of all classes. Highly respected in his adopted country, he has lived to prove how far unspotted character and high intelligence may serve to win for an individual universal confidence and esteem.

In St. Vincent useful men of the coloured class array themselves before us, who have risen by their own merit, who possess property, and make themselves heard in our Legislature, and who, although not Wesleyans, are at their post to defend and advocate Wesleyanism, and invariably contribute to its funds. They are William Ross, John Audain, George M’Kie, and William Lynch, Esqs. In the Upper House is found a man as well fitted to adorn that honourable board as any member that sits there:

we mean the Hon. Charles Augustus Berkeley, formerly Comptroller of Her Majesty's Customs, and a native of St. Kitts. There was one coloured gentleman in that House whose seat has been lately occupied by another person. Mr. John Loving Hazell raised himself to a position of influence in the community,* and deserves credit for having so successfully educated his respectable family.

In Tobago we have a barrister of no mean order in the person of S. H. F. Abbott, Esq., who in the House of Assembly is very influential, never fails to advocate liberal measures, and is the staunch friend of the Wesleyan Church. Of Mr. Yeates we will speak in our chapter on Tobago. In Barbadoes the coloured class are highly intelligent; and one of them is a powerful member of the Assembly,—S. I. Prescod, Esq., proprietor and editor of the Liberal newspaper. Another, Mr. Cumming,—now Police Magistrate,—was a member of Council.†

In Jamaica, among many whose names might be here recorded, is B. Hill, Esq., a gentleman highly honoured, of superior mind and culture, who is a Stipendiary Magistrate, and a hearty friend of the Wesleyans. In the Board of Council there is Mr. Jordan, who was raised to that distinction by Sir Charles Grey. In Grenada the coloured class ranks high for intelligence, and there they are more or less identified with Methodism.

We come now to the question,—Is complexional prejudice obliterated? To this we are sorry to be compelled to give a negative reply. And yet our negative must be considerably qualified by the unquestioned fact, that education and character greatly tend to remove disabilities, where an impartial and independent man is at the head of a Government,—one who fears not, and is under no necessity to court the smiles of any, but is resolved to consult the best interests of the community by calling competent men to lucrative and honourable posts, irrespectively of adventitious circumstances or mere complexional considerations. If men be so narrow-minded as to conceive that there must be

* He is still an Assistant Justice.

† Mr. Cumming, a highly polished man, resigned his seat on being made Police Magistrate.

some deteriorating element attached to the man whose mother, grandmother, or great-grandmother was a pure African, then adieu to the advancement of the race which has been so long injured and neglected! But if there be the mental qualification, what, in the name of all that is honest and rational, prolongs the existence of a prejudice so absurd and so baneful? It cannot be the mere absence of a white skin. Such a notion is too preposterous to be for a moment entertained: it savours of a mind so low, that to be brought into contact with it is to be defiled. It cannot be the want of wealth invariably; for other classes are notoriously bankrupt. We have shown that education is a qualification not deficient in all our Colonies, whatever exceptions to the rule some Islands may furnish. What, then, is it that fosters and maintains this prejudice? *It is the hereditary connexion with a race whose progenitors were black, ignorant, degraded, enslaved, and barbarous.*

This is the cause why our Solons are content to keep African men of intellect in a subordinate position, as if the curse of God rested on the family of Ham inevitably and in never-ending perpetuity, and as if such men were to be still considered necessarily inferior, though possessed of great moral worth. Whatever has been achieved on behalf of this race has been done by Christianity and by missionary churches, but by no other church, except where in certain places the Church of England is ruled by an enlightened vestry, or by Clergymen of decidedly liberal minds, who are above mean and paltry considerations. But does it not behove all who are at the head of our political, judicial, ecclesiastical, and missionary institutions, to frown at and discountenance this obsolete doctrine, that hereditary Africanism, and mingled blood, producing a darker hue than the European, render any man necessarily inferior, or deprive him for a single moment of the right of standing by the side of men who can boast—if there be in it any ground for boasting—of pure unmixed Anglo-Saxon blood? The responsibility of suppressing and of eventually destroying this evil, we repeat, lies with those who have influence and power put into their hands by Divine Providence. If at head-quarters, in any department, wrong be permitted and encouraged, it descends

and spreads, except where men are well principled and of sound judgment; but when authority proclaims its sentence, and gives forth its utterances in the defence of the right, and in the reprobation of wrong; weaker and smaller men generally follow in its wake, and subscribe to the opinions and endorse the acts of their superiors for peace' sake, or because they would like to be thought liberal-minded, and would prefer the respect of their species to their hatred and scorn.

We want in our Colonies a larger infusion of the genuine English feeling, which respects worth wherever it is seen, and sympathizes with oppression and sorrow in whatever form they exist, without any of those class prejudices which in all small communities prevail more or less, and which are more developed in societies where men read little, and have not much enlightenment. England, then, is after all the country worthy of the imitation of our Colonies. We have a number of high-minded philanthropists in America; but the genius of Americanism is at present unfriendly to the rising respectability and just ambition of the coloured race. France has worthily poisoned this root of complexional bitterness by never having given it any countenance. Thus was it not only stunted in its growth, but blighted almost from the beginning. On the continent of Europe, as in England, the face of a dark man excites pleasurable feeling, or at least curiosity not unmingled with gratification. Now our Colonies want more of English reading, association, and principle, and less of those antiquated, tropical, and hackneyed ideas which have so long ruled as to have acquired a character almost amounting to misanthropy,—a misanthropy levelled at a certain class in society, and which in many cases has led the white man to look upon his coloured brother with a feeling of disdain, and the coloured man to regard whatever his white brother says or does with absolute suspicion, envy, and distrust.

It will be a revolution in West Indian society when every man can look upon his fellow with complacency, upon his equals and associates with cordiality, and upon those above him with a hearty and unrestrained respect for their worth, as free from mere selfishness on the one hand as from tyranny and despotism

on the other. O happy day! dawn on our unfortunate West Indian Colonies! Here let the genius of Christ's religion shed its benevolence, in all its unselfishness, its sympathy, its tenderness, and in all its pity for those who have been so long neglected, despised, and oppressed, whatever their inexcusable faults may still be, and however some of them may even now, by their neglect of mental culture, provoke the contempt and excite the prejudice of their more favoured brethren!

There is one question more which demands inquiry. It is the subject of civilization, which must be carefully—though briefly—considered, that we may correctly ascertain how far it has progressed in these Isles of the sea, and whether it is here keeping pace with, or advancing beyond, countries professedly evangelized and Christianized, which have but recently begun to figure in our map of the world,—semi-barbarous lands, such as the Friendly Isles, in the Pacific Ocean, where our celebrated circumnavigator Cook was sacrificed, and where in modern times “the martyr of Erromango” fell a victim to unbridled heathenism. Some regions of Africa have advanced in the scale of civilization, and bid fair to eclipse countries which have gained a name for social and moral advancement. Would that the impenetrable obstacles which impede missionary labours in other and darker parts of Africa were removed, that the Gospel there also might win its triumphs, and gain its victories! But it is to the West Indies, largely inundated as they are with the African race, that we now turn in our pursuit of civilization,—that sure and inseparable fruit of our holy and blessed Christianity.

It is necessary for us here to define the term which we employ. “Civilization,” then, we hold to denote freedom from barbarism: in its higher signification it includes not merely progress in politeness and elegance of manners, but also and more especially advancement in the arts, and in all that can elevate man in the scale of being. It is, in short, but another word for “education,” which properly includes the elements of a sound and useful knowledge, calculated to fit man for the citizenship of the world, and that elegance of mind and polish of manners

which become a high state of society. Those who are much at court are expected to be courtly: hence our word “courtesy,” which our translators of the Bible have thought well suited to express the Apostle’s meaning in that summary of Christian behaviour: “Love as brethren, be pitiful, be *courteous*,” &c. (1 Peter iii. 8.) In close alliance, therefore, with true civilization is that “fruit of the Spirit” which is denominated “gentleness:” as St. Paul says, “I beseech you by the meekness and gentleness of Christ;” (2 Cor. x. 1;) and, “We were gentle among you, even as a nurse cherisheth her children.” (1 Thess. ii. 7.) *Civilization*, therefore, and Christian *courtesy* and *gentleness*, all imply that softness,—not effeminacy,—blandness, and mildness, which are most prepossessing qualities, and exhibit a well cultured mind, and a politeness attractive and conciliatory, the very opposite to barbarism, where all is rough, untutored, and uncivilized. Of our blessed Christianity it has been justly sung,—

“Sweet peace she brings wherever she arrives;
She builds our quiet, as she forms our lives;
Lays the rough paths of peevish nature even,
And opens in each breast a little heaven.”

The prevalence of such a system must be the establishment of the universal empire of love, when individuals swayed by this principle will “follow after the things that make for peace,” and breathe good-will towards all men.

When Christianity gains access to a mind already cultured by education, one half of the task of civilization is already performed. If our schools and halls of learning and our more private domestic institutions have all the tendency to refine, they do but place their offerings at the feet of the benign system which emanated from above; and it is but fair that such auxiliaries to the church of Christ should address themselves to the work of aiding the pulpit. But when Christianity is brought into contact with an intellect thoroughly benighted, whatever praise be ascribed to the omnipotence of Divine Grace, as the prime agent in effecting a salutary and radical change, it has to contend with no ordinary impediment to its progress and success. That God can enlighten and save directly, and without

any intermediate human agency, is at once admitted: but it is well known that He blesses man by man; and, in the exercise of human free agency, "man is blessed as far as man permits." In a state of semi-heathenism considerable rubbish has invariably to be removed from the intellect in order to the ready entrance and influence of Christian truth. It is questionable whether semi-civilization—like a mere dabbler in books—is not worse than pure naked barbarism. In contending with heathenism, the foe is undisguised. The light of truth has only to be brought into contact with mind, in order to achieve victory: how much more when the arm of the spiritual warrior is nerved by the Holy Spirit of God! Then darkness vanishes, and the morning star—the harbinger of day—appears; error flies, and truth gains its wonted ascendancy in the soul, and the Gospel melts down and softens the heart, and brings the savage to cry, "God be merciful to me a sinner!" Then does the reign of civilization begin, and then does God Himself triumph over the prince of this world.

But even then the civilizing influences of the Gospel are necessary to carry forward and confirm the good work thus auspiciously begun. Education here enters most appropriately, to enlarge the mental powers, to destroy prejudices and crudities, and to raise and refine the regenerated creature; and reading, study, and observation contribute their quota to advance this work of heavenly origin. The direct influence of the Spirit of God, however, is the prime agency in the sanctifying and civilizing process, while the man of God shines forth in heaven-born virtues, among which love stands foremost, the ascendant grace, which, according to the Apostle, should "abound yet more and more in knowledge and in all judgment." (Phil. i. 9.)

In a state of partial civilization, where rude habits predominate, and savage passions rule, the preliminary process is often—if not always—difficult. The religion of Christ may find its way to every penitent believer's heart, and pardon and peace may be felt; but previous habits and training will operate even then prejudicially, unless the work of grace be very deep, abiding, and progressive. Slavery was no civilizer of the African race: it rather demoralized, degraded, and brutalized its

unfortunate subjects. Unless a slave had been brought under special domestic discipline, and had been treated with the tenderness of a father to his son, he remained as he was,—if he did not sink lower in the pit of moral defilement. Christianity—whatever it might have done spiritually—could not necessarily refine and elevate him externally while he was kept in abject bondage: that was quite impossible, as impracticable as that the serfs of Russia should possess independence of mind, or that a Turk should renounce Mohammedanism and embrace Christianity without molestation. Slavery and true civilization are utterly incompatible. But despite this anti-Christian system, gems of brightest lustre shine here and there, bespeaking the native influence of mind and its innate susceptibilities. Since the abolition of slavery, civilization has been advancing, but its progress is confessedly slow. Every obstacle has, of late years, been thrown in the way of the lately emancipated people. Nevertheless, many are learning to read; some have been acquiring property; the ambition to *write* is on the increase; and in some Colonies the houses of the peasantry are decently furnished. Their civility of address is proverbial; and in almost every case there is a readiness to serve and oblige. Pleasing manners are often exhibited, and a courteous air has been caught, which renders many of these persons very agreeable. There is a keen sense of the value of property, and a strong desire manifested to retain it; but if this be an evidence of the want of civilization, then others besides the peasantry are chargeable with the same fault. The fact is, the labourer is now only treading in the path of his former owner and present employer. Misanthropists are dissatisfied with every thing; and such men in the West Indies would behold enough to fill them with *nausea*; but a gentle, kind, and discriminating observer, while he witnesses much, very much, to deplore and condemn, will see much over which to rejoice. He will see a people rising into order, but grappling with severe pecuniary difficulties. He will see evidences of mind and excellent capabilities, mingled with much ignorance, and little disposition to seek culture; the climate, at the same time, engendering apathy, and there being no road open to just and honourable ambition. He will admire the

quietude which pervades the domestic hearth ; and will rejoice at the absence of such offences as house-breaking and murder : but he will see immoralities numerous and glaring, and have to deplore a system under which too many of all classes pay little or no regard to promises and engagements, and dissimulation and exaggeration—if not something worse—prevail to a fearful extent. Need he, then, be surprised if the poor African, emerging from slavery, should also partake of these frailties and sins, and should even feel that he could justify his proceedings and extenuate his faults by citing the shocking examples which abound, and the system under which he was trained ?

There is yet another aspect in which civilization may be regarded,—as an advance in the knowledge and exercise of the arts and sciences, which are unknown in barbarous climes. While we write, case after case rises before our mind's eye, of men in different Islands who, by natural genius, improved by study, have excelled in a knowledge of the arts. Some, having been trained to the profession of engineers in England, have returned to their native land qualified to earn a livelihood, if the blighting circumstances of our Colonies did not prevent. Were a field of enterprise open before such individuals, they would excel, and appear to as great advantage as men born in Great Britain, who have found an honourable sphere in the West Indies, and have risen to affluence.

There is now in St. Vincent Mr. John George Nanton, a mechanic of unquestioned skill and ability, whose talents are wasted, and whose energies are lying dormant, for want of a proper sphere in which to employ them. In Australia, or in some parts of Africa, he would rise soon into independence ; but must every one of our Colonies be stripped of men of ability and genius ? Are we to be driven backwards, instead of moving in an advancing civilization ? Are our Colonies doomed for the sins of our forefathers to become a sterile wilderness ? Are buildings to run into decay, sugar estates to be abandoned, mind to be prostrated, and talent and genius to be sunk into inanity ? How natural to indulge in such a train of thought and reflection, when witnessing the desolation and depression which every person so keenly feels, under which almost every

family groans, and which exhausts our Colonial Treasury, and cripples exertion in every department of business!

But we will hope against hope, dark as may be the distant horizon. We will felicitate ourselves on the harvest already reaped, which can never decay; and if our Antilles should even be depopulated, if their cane-fields should run into weeds and briers, if their sons and daughters should from stern necessity seek eventually a home elsewhere, our consolation is that the seeds gathered from the fruit already ripening in the midst of us will be taken to other lands, and there sown, to yield an abundant harvest. Our Anglo-Saxon ancestors carried their noble principles with them to America, in days when persecution was rife in Britain; and the result is a continent stretching into magnificence, defiled only by slavery and the complexional prejudices which it generates. Australia, itself a rising nation, is but the product of English mind and British philanthropy: and our deeply injured West Indies may yet be the parent of civilization to other lands,—Africa, for instance,—and be pointed to in distant ages as spots in creation where once flourished “trees of righteousness, the planting of the Lord,” and where our Divine Christianity achieved its victories in humanizing and civilizing races once down-trodden by slavery and oppressed by despotism. But we predict brighter days for the West Indies. The labours of Christian Missionaries and pious Anglican Clergymen are not to be lost and forgotten. The devoted efforts of holy men and women, raised up by Providence to “spend and be spent” for these lands, shall yet be turned to account. The West Indies shall yet, Phœnix-like, emerge from their ashes, and soar aloft in renewed vigour and with lovelier plumage.

These lands are undergoing severe discipline, and the punitive administration is painfully felt. But a righteous God will yet command the blessing to descend: the scale will yet turn in their favour. The lands where slavery now exists shall ere long be free countries. The reign of despotism is doomed. Liberal measures and liberal institutions will be advocated and established. The genius of Britain is enlightened, generous, and just. Her motto is “ADVANCEMENT;” and her Colonies will

rise in proportion as a liberal policy is observed towards them. We augur, therefore, better days for the West Indies, and times when the long afflicted races of Africa, and those allied by blood to Africa, shall yet take their legitimate position in society, not as a favour reluctantly conceded, but as a right which none can contest, and to which their intelligence, their character, and their merit shall have raised them,—if they do not ultimately become the dominant class, superseding the lost race of Charibs, now all but extinct,—the aborigines, who, barbarous and cruel as they may have been, were, without doubt, a deeply oppressed and injured tribe, though they were not, like the more deeply degraded sons and daughters of Ham, enslaved and embruted by the iron hand of a so-called civilization, and robbed of all their unquestionable rights by a spurious Christianity.

We shall now proceed to the consideration of the past history and present state of the Islands separately, commencing with the ancient Colony of ANTIGUA.

Chapter iv.

ANTIGUA.

"I CANNOT pass to the next British Island without noticing an Act that reflects much honour on the colonists of Antigua,* who have ever been distinguished for their desire to mitigate the horrors of slavery, and to inculcate morality and religion among their dependents."—MONTGOMERY MARTIN.

ANTIGUA is upwards of fifty miles in circumference. It is situated twenty-five miles north-east of Montserrat, and forty miles north of Guadaloupe.

In this Island there is a great absence of springs and rivers: the want of these natural conduits of water is to a great extent compensated by means of tanks; but drought has been often felt, and stock in large numbers destroyed. The soil is remarkably productive, and makes a remunerative return to its owners; and but for the absence of moisture this Island would be as prosperous as any of its sister Colonies. In the way of scenery it has nothing of which to boast, being low and flat. It was discovered by Columbus in his second voyage; and was called ANTIGUA, Antegoa, or Antega, from the church of *Santa Maria la Antigua* at Seville.

Charibs inhabited its shores in great numbers, who kept up constant communication with the neighbouring Island of Dominica. Some tragical tales, duly authenticated, are on record of the depredations committed by those wild and barbarous aborigines upon the first settlers. One of the first Governors, a Mr. Warner, encountered the fierce assault of the Charibs. His wife and two children were abducted, and taken to Dominica. One infant was ruthlessly dashed to pieces, and Mrs. Warner herself

* An Act which instituted trial by jury for slaves as well as free men, and ordained that, in case of capital convictions, four days should elapse between the sentence and its execution.

lived, with her remaining infant, only to lament her worse fortune. The Governor pursued the depredators to their secret haunt, and there rescued his wife and child. Like all lawless and uncivilized tribes, on first coming into contact with Europeans, the Charibs occasioned considerable annoyance, and in many cases shed blood and destroyed human life. But eventually they have been utterly extirpated, and not one of this unfortunate race is now found in Antigua.

The family of Warners settled in Antigua at a very early period of its history : the descendants of that name have occupied positions of honourable distinction. One of them was for many years a member of her Majesty's Council, and at one period held temporarily the reins of government. He was a man of broad mind, of liberal principles, and of independent feeling, and, as a public speaker, was an ornament to the honourable board of which he was a member. Another scion of the same house was the late Rev. S. S. Warner, an evangelical Clergyman of the Episcopal Church, and of late years Rector of the parish of St. John.

Tobacco was the first thing cultivated by the English settlers. The first regular grant of the Island was made in 1663, by King Charles II., to Lord Willoughby, the Governor of Barbadoes, who appointed his relative, Henry Willoughby, to be his deputy. In 1665 this Colony fell into the hands of the French, by whom the inhabitants were plundered and massacred, and the estates fired and all but ruined. Antigua was of no lasting advantage to the French ; for in 1668 it was restored to the English, the credit of its restoration being due to Colonel Codrington of Barbadoes, who urged the introduction and culture of the sugarcane, which is now, in this as in all the other Colonies, the staple commodity. This step he followed up with commendable zeal, when subsequently appointed Captain-General and Commander-in-Chief of the Leeward Charibbee Islands.

Antigua is still the seat of government for the Leeward Islands, and in it the Governor-General resides. Antigua had the honour of being the first to award to slaves the right of trial by jury, as it had the distinguished privilege of being foremost to proclaim entire Emancipation to its slaves, and thus sum-

marily dispense with the preliminary process of Apprenticeship, which was nevertheless carried out for four years in all the other West India Colonies.

This Island possesses finer harbours than most of our Colonies, and has a spacious and beautiful dockyard at English Harbour. Its principal town is St. John's, now a city; and next in importance is the town of Parham, a few miles from St. John's. Willoughby Bay is sinking into ruin; English Harbour and Falmouth are but the remains of former neatness and beauty; particularly the latter, which is fast declining into insignificance, while its parish church, intended to replace the one destroyed by the earthquake of 1853, begun, but deserted, stands as a fragment of the grand design of 1846, the completion of which the present state of the Island forbids.

Antigua is one of the most advanced and civilized of the Antilles, in consequence of the enlightenment and humanity of the proprietors of the slaves, who never placed any the slightest obstruction in the way of the education of the people, but in many instances promoted instruction, and afforded every facility in their power towards the attainment of such an excellent object. The Moravians were early in the field here, and received laudable encouragement from the planters and aristocracy. The Legislature, from a remote period, munificently allowed that church £100 *per annum* (old currency) from the Island treasury. The consequence is, that Moravianism has spread itself through the length and breadth of the land, having at this moment churches and Missionaries, and a Bishop recently appointed in the person of the Rev. Mr. Westerby. Their labours here have tended greatly to promote good order; and their scholastic institutions are conducted on a scale corresponding with the requirements and progress of the age. So advanced is this body that it now remits handsome sums to the parent church in behalf of foreign missions, while its own mission in Antigua is conducted respectably, aided, we presume, by funds from home. The Moravians have lately built a new church in St. John's, where their Bishop resides; and their congregation in the city is large and respectable. Their influence in the Island is immense, and they are held in the highest

respect by all classes of persons and every sect of religionists. Indeed, it would be strange if so reputable and primitive a body of men were not esteemed and appreciated,—a body which has acted as the pioneer of civilization in every spot on our planet where it has had a place and a sphere of operation.

Wesleyan Methodism itself largely owes its spirituality to Moravianism, its venerable founder having derived his religious light from intercourse with pious Moravians, which contributed to lead him eventually to the Cross, where alone he found the mercy which he needed and sought, and whence he sallied forth to preach Christ with a zeal kindled from above, and issuing in the formation of the United Societies, which have now assumed a name, a character, and a power for good, which Antigua well understands and duly appreciates. Wesleyan Methodism in this Island is of a highly respectable order, equal to any other community, and eclipsing many. A Sabbath-morning congregation, in the Wesleyan chapel in St. John's, is worth beholding; and in its service the admirers of liturgical worship and of instrumental music would feel pleasure in joining. The liturgy of the Church of England is invariably read; the organ, the result of taste and Christian effort, peals forth its melodious sounds; Wesley's enchanting hymns, interspersed with those of Watts, Doddridge, and others,—sometimes pathetic, sometimes sublime, but always appropriate for the use of the pious worshipper or the penitent seeker of salvation,—are sung in harmony with instrumental music and with deep and reverential feeling. The devotional exercises are quiet and unpretending, yet deep and hallowed. Then follows the sermon, enunciating evangelical doctrines, and delivered with life and feeling.

Let a visitor to Antigua, interested in this branch of the Christian church, go to English Harbour; and there in a neat chapel the same mode of conducting the service will be witnessed, except that there is a seraphine, instead of an organ, and that the singing is more distinct and, if possible, more beautiful. Let the stranger visit any one of the country congregations, and there he will mark signs of an improved and advanced community, whether it be in the crowds that worship

the attention that is paid to the word preached, the liveliness of the psalmody, the neat and comely appearance of the people, or the great numbers that may be seen making fitting use of their Bibles, prayer-books, and hymn-books. Let him witness the members of these assemblies moving homewards, after indulging in polite salutations to one another; and let him mark their subsequent conduct; and he will see that civilization has kept pace with Christianity: for religion here has been fixed on a firm basis, and, whatever may be the faults of the native population, and whatever the retrogression of the peasantry in late years since Emancipation, Antigua may yet rear her head among her sister Colonies, as being inferior to none of them in real intelligence, in Christian enlightenment, in courtesy, in good order, and in general submission to the laws.

This is an Island in which a man of good taste may covet to dwell, far removed from selfishness, unsociability, and inhospitality: yet in the manners of the people he will discern nothing of unseemingly familiarity or of coarse obtrusiveness; the marks of refinement and civilization being every where visible, despite the absurd remarks of Mr. Charles William Day in his "Five Years in the West Indies." Dr. Davy, in a volume on the West Indies remarkable for its moderation and discrimination, and for the amiable spirit which it breathes, has held up this community to the admiration of those who delight in marking the progress of the human family in intellect, morals, and politeness, particularly when their progenitors were a persecuted and enslaved race. "In no part of the West Indies," says the Doctor, "have I experienced more kind hospitality, or met in society more agreeable and well informed people, or witnessed more of the decencies, courtesies, and elegances of civilized life. My favourable report I would not limit to the white portion of society; I would extend it to the coloured, to the comparatively few who are liberally educated. Of such there were three Members of the House of Assembly." (There are now five coloured Members of the House of Assembly.) "At one of the meetings at which I was present, the subject brought forward was the public grammar-school, and the religious instruction to be given there. According to the original motion, it was to be restricted

to the doctrines of the Church of England. These gentlemen moved as an amendment the substituting of 'sound Christian teaching,' so as to open it to the children of Dissenters, many of the rate-payers being such. None who spoke appeared to me to speak so well, whether logically, or as it regards information and, I may add, manner. But, forming a minority, their amendment was negatived."* This grammar-school has since become extinct by reason of its forbidding exclusiveness and sectarian narrow-mindedness.

Mr. Joseph Sturge—in an account of a tour to the West Indies in 1836 and 1837, with the avowed purpose of observing the progress of Emancipation—thus writes of Antigua. Attending the service at the Moravian chapel, he says, "The congregation consisted of from six to eight hundred black and coloured persons, a large proportion of whom appeared to belong to the predial class. Their attention and silence were striking, and their dresses remarkable for neatness and simplicity." Being introduced on November 22nd to Lieutenant-Governor Light, he remarks that "the Governor did not consider that the improvement in the morals of the people was co-extensive with their opportunity of instruction. The Governor's Secretary (*pro tem.*) who introduced me, is an agreeable, intelligent young man of colour."† Calling on the Rev. James Cox, Wesleyan Superintendent Minister, and Chairman of the District, information on the subject of education was afforded. Mr. Cox did not think "there was a man in the Island who would be willing to return to slavery. He thought the most sanguine expectations of Abolitionists had been realized in Antigua."

On November 29th, Mr. Sturge went to Willoughby Bay, and called on Charles Thwaites, the venerable father of education in Antigua.‡ "He has lived thirty-nine years in the Island, the last twenty of which have been devoted to this work. We visited with him a large school of one hundred and

* "The West Indies before and since Emancipation. By John Davy, M.D., F.R.S." London: W. and F. G. Cash. Barbadoes: J. Bowen.

† Mr. Daniel Hill, since deceased.

‡ See chapter vii. of this work.

twenty children, of whom only a few are in the alphabet class. The rest can read in one or two syllables, and some of them in any part of the Bible. The principal teacher, a Negro young man, governed the school, we are told successfully, and in the spirit of love. The children spelt correctly, and were quick in reply to scriptural questions proposed by ourselves or by Charles Thwaites." The same evening Mr. Sturge visited Grace Hill, another Moravian station, "where, though entire strangers, we were kindly received by the brethren Baynes and Millar. We esteem it a privilege to witness the good which the Missionaries are doing. Harmony, simplicity, and love appear to reign in their households, and shine forth in their conduct and conversation."

At English Harbour, on November 30th, our traveller went to see "the Refuge for Female Orphans,—an interesting and most useful institution. It was declining for want of attention: its chief support had been Mrs. Gilbert, an excellent lady of colour, now dead." On December 1st, Mr. Sturge attended the sitting of the House of Assembly. In the lobby he was introduced to the Chief Justice of the Island, the late Hon. John Shiel, "who said, in the course of a few minutes' conversation, that it was not to be supposed that crime had really increased because there were now heavy calendars. Cases came before the Magistrates which were formerly decided by the masters. The peaceable and orderly conduct of the people had exceeded his anticipations; there was no one, he believed, who would deny that the general result of Emancipation had more than equalled his expectations."

On December 2nd, the Quaker philanthropist called on the Rev. R. Holberton, Rector of St. John's, "who is deeply interested in the condition of the Negro population, and is a most active and zealous supporter of schools and other institutions for their benefit. He told us that when he came from St. Vincent eight years ago, he was much struck with the superiority of the Antigua Negroes in aspect, dress, and manners." On December 4th, a visit to St. John's church is recorded, which is represented as "a spacious and elegant building, and on this occasion filled with a congregation of about fifteen

hundred persons.* We are informed that distinctions of colour are manifestly less observed within its walls than they were a year ago. It appears to be the custom of the upper classes to attend public worship, and the general observance of the Sabbath in the Island is very exemplary." On the 5th, a day was spent with that scientific and learned man, the late Dr. Nugent, who was a humane and truly estimable gentleman, and a warm admirer of freedom, and whose son is Speaker of the Assembly. "He (Dr. Nugent) is of opinion, that under the free system the saving is great, in those cases where the slaves were supported entirely on imported supplies; and less, where they were fed on rations of ground provisions grown upon the estate. One important economical reform was introduced the year before Emancipation by the repeal of the 'Deficiency Law,' which required a white man to be maintained on each estate feeding forty slaves, under a penalty of £20 a year. Two white women were considered equivalent, for the purposes of this Act, to one man. This partial and oppressive tax also prevented the employment of coloured overseers, who are now gradually displacing the whites, at a reduction of salary of about £20 a year. The estate hospitals have become useless. On a Monday morning during slavery, the Doctor would find eight, ten, or even twenty in the sick house: now he has comparatively nothing to do. It is due to Dr. Nugent to state that the whip was disused on the estate on which he resides during the last fifteen years of slavery; one consequence of which humane system is seen in the fact, that only one of the Negroes has left the estate since they became free.†

"Drunkenness is not a vice of the Negro. His temptations are stealing and lying. Dances are a great source of demoralization. They sometimes aspire to suppers and even champagne, (so-called,) and most absurdly give four or five dollars for the honour of opening the ball, besides money to their partners. This tempts to robbing. If any change has taken place in

* The number attending is considerably lessened since Mr. Holberton's departure to England.

† Many such humane men adorned Antigua, of whom we may mention the late Hon. Samuel Athill, owner of Lynch's Estate.

their morals, it is in the case of domestic servants. The people are much more easily and pleasantly governed than during slavery. The proprietor has less anxiety and care, less bodily and mental fatigue, and infinitely less annoyance of all descriptions. No one can conceive the irritation engendered by the old system, in addition to which the obloquy thrown upon the planters was become almost insupportable. All this was swept away by Emancipation. Dr. Nugent did not believe there was a man in the Colony who could lay his hand upon his heart and say he would wish to return to the old state of things. Were there no other consideration, he felt great pleasure to see men working in the field as free agents as himself. He sometimes pointed to a well-dressed gang of labourers, and asked his friends whether it was not an exhilarating sight. Some would reply to him that it was all very well if it did but last, but that now every child was being educated, and that the rising generation would be too much of gentlemen and ladies to work in the field. He, however, maintained that there was more danger in partial than general education." Dr. Nugent's statements are exactly in accordance with the facts, and may be relied on most implicitly.

On December 6th, Mr. Sturge visited the Daily Meal Society, in company with the Rector of the parish, to whose benevolence it owes its existence. "This is the only public institution which the destitute and diseased can resort to, and it is quite insufficient for the wants of the Island. It is supported by voluntary contributions. A meal of soup and bread is served once a day to about eighty persons, and there are fourteen or sixteen in-door patients. A large new building is erecting for their accommodation." "We called in the evening on James Cox. He gave us some pleasing details of the introduction and progress of the Temperance reformation. Teetotalism appears to adapt itself as readily to this as to a colder climate. Many Temperance Societies exist. James Cox is deeply interested in this cause, and is himself a fine, florid specimen of water-drinking."

"December 10th.—We spent the evening with the gentleman mentioned in our journal of the 24th ult. He attributes

the advantages Antigua has possessed to the early success which distinguished missionary efforts. Sixty years ago the Speaker of the Assembly* was a lay Preacher of the Gospel; and there has always been since a succession of persons who have maintained the truth, till at length religion has become fashionable, and it is now no cross to become a church member."

In summing up, our respected traveller says of Antigua, "There is probably at the present moment a larger proportion of persons under the pastoral care of Ministers of religion, and also of children receiving education in the schools, than in any part of the mother country. A mere perusal of the religious and educational statistics of the Island, unaccompanied by explanation, would, however, convey incorrect ideas of its state in both these respects. The state of Antigua, as regards the public peace, would also be erroneously inferred from an unexplained statistical comparison of criminal calendars and police records. A large proportion of the middle classes in the towns are people of colour, many of whom are persons of intelligence, education, and true respectability. The standard of morals is far more elevated among them, as well as the whites, than in the other Colonies, though still in some respects lamentably below that of the mother country. The Sabbath, however, is more strictly observed than in England, and the attendance on public worship very exemplary. Although the Island suffers from absenteeism, it has proportionably a more numerous resident proprietary than any other Colony except Barbadoes."

We offer no excuse for furnishing these long extracts from Mr. Sturge's book. We have, in our third chapter, laid down indisputable facts, which prove that Christian Missions have not been fruitless. We prefer that other witnesses should speak, when they can be found, and should furnish illustrations of the statements which we give as to the success of Missions. Mr. Sturge's testimony cannot be gainsaid. It is impartial and unprejudiced; and he adduces names which are entitled to credit and respect.

Doctor Davy, already quoted, while bearing the handsomest evidence in favour of the intelligence and advancement of the

* The Hon. Nathaniel Gilbert, who introduced Methodism into Antigua.

people of Antigua, exhibits one dark shade in the picture which we have no design to disguise. He says, "After noticing their" (the peasantry's) "good qualities, I must not pass over some of the bad ones attributed to them; and it would be extraordinary indeed if they did not possess any. By some they are called intractable and capricious in their conduct to their employers. Certain of them may be so; but the character of the whole, marked by respectful bearing, as already described, is hardly compatible with the charge. Licentiousness, it is said, is a crying sin amongst them, and I believe truly. In a sermon which I heard preached in the cathedral by the Archdeacon, he raised his voice loudly against it, stating that half the children brought to be baptized were illegitimate." Shocking as the evil may have been nine years ago, we would fain hope that some improvement has since taken place; and, without attempting to extenuate the crime so properly reprobated from the pulpit, it should at the same time be borne in mind that while the aristocracy and many of the respectabilities of the Island, both coloured and white, belong to the Established Church, and ordinarily worship within its pale,—several of them being very estimable, and some pious,—the religious worth of the Island, taken as a whole, is to be found amongst the Moravians, Wesleyans, and Presbyterians, the former numbering almost two-thirds of the labouring classes amongst their hearers and members. The number of illegitimate children baptized at the Episcopal church is therefore hardly a correct criterion by which to judge of the tone of public morals in Antigua, especially as the veriest profligate, belonging to no church at all, takes her infant to be "christened at the big church."

It is to be feared, however, that education is now fearfully on the decrease in Antigua, by reason of the absence of legislative enactment on the subject, and from want of sufficient provision for paying schoolmasters and schoolmistresses. It is unaccountable how an Island so manifestly advanced as Antigua in the path of civilization,—one in which the ability to read was the rule, and inability to do so the exception,—should have from time immemorial left education to take its own course, and to be kept up by voluntary effort, by the voice of public

opinion, or by eleemosynary contributions. True, religious, charitable, literary, educational, and scientific societies have been raised and maintained by unity of mind and feeling, prompted by the enlightenment of the country. True, in the time of slavery schools rose and flourished; and when the day of Emancipation arrived, the tried and admitted capability of the slaves to appreciate the boon of freedom led to its being at once conferred. But does it therefore follow that education is to be left to the usual current of events? Are not the times materially changed? Are not the pecuniary circumstances of the people, high and low, greatly altered? And is it at such a crisis as this in our colonial history, and in a Colony far famed like Antigua, that our House of Commons is to hesitate about promptly passing a Bill to promote education on a scale commensurate with its magnitude? And is it to be imagined that the Honourable Board of Council will hesitate to pass such a Bill, even though his Lordship the Bishop might wish it to be as much as possible controlled by the genius of Church and State? Conservatism is a sound tenet when applied to time-honoured institutions that are yet subserving their purpose, and are yet enlightening and benefiting mankind; but this is an age of progress, and we must advance with the age, or be left behind as objects of wonder and pity.

There never was a more talented, conscientious, and upright man than the honoured individual who now adorns the judicial bench in Antigua: and yet Sir Robert Horsford, in a recent charge, deploras the increase of crime in the Island, which he attributes to the want of an advancing education,—an opinion in which we heartily concur. “Nothing, as I believe,” says Sir Robert, “but a more extended scheme of education, and a better system of religious training among the lower ranks of society, will be calculated to eradicate this taint upon our moral atmosphere.” Another circumstance referred to by his Honour in his charge to the grand jury is worthy of being here recorded and perpetuated: “These grievous and increasing evils are to be traced to the little distinction accorded to the claims of virtue or the deserts of vice; convictions for crime carrying with them no personal degradation, no after exclusion from the

pale of virtuous society, as they are wont to do in most civilized countries, where the lawless alone are the companions of the lawless, and every man's character is tested by the reputation of those with whom he associates."

Guided by the same enlightened and liberal maxims, we deeply regret the necessity which existed for resorting to whipping, in Antigua, as a punishment for Obeahism. This could only have been done on the supposition that a civilized people would, on witnessing the degrading penalty attached to the crime of witchcraft and its attendant evils, have at once renounced it, and that even the parties criminated would have considered themselves as losing the position in society which they once occupied, however humble, and would by reformation have become respectable and worthy of confidence. But, alas! the opposite has proved to be the case. Whipping has been regarded, however erroneously, as a vindictive mode of redressing wrong, and as a relic of slavery, intended to perpetuate a reign of despotism, and to entail the possession of an unjust power in the hands of a dominant party. Notwithstanding the tortures inflicted on the bodies of Obeahmen, others have perpetrated the same abominable and heathenish crime: nay, the very same persons who have been tried, condemned, and scourged, have returned to the commission of the identical offence, and have a second time been whipped; and, if our information be correct, the crime has been thrice committed. The evil in all its obstinacy continues, but is found only amongst the most worthless and abandoned members of the community, whose proper punishment would seem to be *banishment*; while this enactment of our statutory code should be forthwith obliterated, as unworthy to be even mentioned in this advanced age of the world.

We confess frankly that we cannot commit ourselves to write on such a question. All the worst feelings of our fallen nature rise up in spectral form, arrayed in undying hostility against such a degrading and heathen mode of punishing vice; and in our coolest and most collected moments we pity the oppressed and fallen victims thus committed to the lash of excruciating pain, and groan for Antigua's honour, enlightenment, and

civilization, devoutly wishing that she may at once purge herself from such a course of legislation, and enact a mode of repressing crime more consonant with the dictates of humanity. All honour to Governor Mackintosh, to Sir Robert Horsford, and to all others who have saved Antigua from becoming unenviably conspicuous, by preventing the enactment of laws to punish other species of vice by the same mode of scourging, which, while it demoralizes character and tortures the body, can never raise or in any way benefit the nobler part of man!

The only avowed history of Antigua that has yet appeared has emanated from the pen of an European lady, once a resident in that Island. In her volume, entitled "Antigua and the Antiguans," she has, unintentionally no doubt, exhibited to disadvantage the lower classes of society. Her representations of their attempts to ape their superiors may be veritable, yet we think the colouring of the phraseology which they are said to employ is rather too strong, and may tend to depreciate them in public estimation. The amiable writer never contemplated such a design; but writings and words may be unfavourably construed, where the tone is somewhat hypercritical. Apart from this, there is much that is pleasing in this history of the Island and of its people; and, as a literary production, the work is not without merit.

The chief ornaments of Antigua are her literary and benevolent institutions. First and foremost among the latter is the "Female Refuge Society," the oldest Society in Antigua. It was formerly known by the name of the "Distressed Females' Friend Society," and was originated by Miss Lynch, of St. John's, Antigua, herself the head of a coloured family of high respectability, under whose roof young ladies of this Colony and from other Islands—some of them now the virtuous and respectable heads of families, and others in single life adorning the sphere in which they move—were genteelly brought up, and received an education fitting them for the position assigned them by Providence. This institution was started in the year 1817. It is managed by a committee of ladies, chiefly of the Wesleyan body. From the earliest period annual sermons were preached in the chapel by the Wesleyan Ministers on behalf of its funds; and on the

produce of the collections, and the subscriptions of the charitable and the generous, the Society solely depended for its support.

Young females in the humbler walks of life have by means of this Society been rescued from the grasp of the destroyer, and from the polluting effect of parental example and influence. While yet young and untutored in vice, they are housed in an asylum, under the care and tuition of a matron of irreproachable fame, and taught various branches of useful industry. Clothed in the same description of dress, and conducted by the matron, they regularly attend the service at the Wesleyan chapel on the Sabbath forenoon, sitting together in the gallery. For many years the annual meeting was held at the time-honoured house of the originator of the Society. These meetings have been often presided over by the wives of the respective Governors, who have been successively the patronesses of the Society. The late Lady D'Urban was one of the first and best friends of this charity, continuing her benevolent aid after her departure from the Island, even down to a very recent period. Of late years the anniversary meetings have been held in the Wesleyan chapel, as the best and most commodious place. The Society sustained a heavy loss when Miss Lynch was called to her rest and reward; but her sisters, glowing with a zeal characteristic of the excellent family, have continued their unremitting attentions to the claims and necessities of the Society, which now needs more than ever the public aid, and is as worthy of it as it was at any former period of its history.

This venerable institution was but a branch of another in English Harbour, formed under the fostering care of the honoured and justly celebrated Mrs. Gilbert, to which Mr. Sturge refers in one of the extracts from his Journal, which we have given in a former part of this chapter; but we regret to say that the establishment at English Harbour has become extinct.

The "Female Refuge Society" bears an exalted reputation; and it is not uncommon for the Honourable House of Assembly, as on a recent occasion, to transfer the fines inflicted on absent Members of the House to the nearly exhausted resources of its exchequer. Would that this short and imperfect notice of the wants of this truly valuable institution may lead some.

reader of these pages to enclose to Miss Margaret, Miss Lucy, or Miss Ann Lynch, a redundant bank-note; or that wealthy friends in England would send through the Wesleyan Mission House a substantial token of love and good-will in behalf of a Society which literally trembles in the scale of existence from the financial embarrassments of the West Indies, and which is, as from the beginning, entirely dependent on pure charity and mercy!

Miss Lynch, the distinguished founder of the "Female Orphan Society," died in 1849. We refer the reader to Appendix A, at the end of this chapter, for a brief account of her history, as read by her intimate friend and relation, the Rev. James Cox, on the occasion of preaching her funeral sermon. If any of our friends desire a more extensive acquaintance with this truly excellent Society, we beg to direct their attention to a volume of admirable sermons, preached by the Rev. Mr. Cox, in the old Wesleyan chapel, St. John's, Antigua. It will not be out of place here to remark that Mrs. Fraser, the pious and talented wife of the Rev. Edward Fraser, of Jamaica, is a sister of the lady whose biographical remains are found in our Appendix. For many years Mrs. Fraser, as Miss Frances Lynch, aided the invaluable seminary well known in this Colony; and many will long remember the tenderness and kindness, mingled with Christian cheerfulness, with which she taught her pupils the elementary truths and principles of our holy religion.

The next Society in the rank of worth and excellency is the "Daily Meal Society," originated by the pious zeal of the Rev. Robert Holberton, the Rector of St. John's. For a long time this laudable cause was maintained by public subscriptions and annual sermons. Of late years it has been sustained by grants from the respective parishes, the poor from which have gladly resorted to the Asylum of the Daily Meal Society, as the readiest means of alleviating their miseries. Spacious apartments are now built near the parsonage in St. John's, with a Lazaretto attached; and the Society has assumed quite a giant character. Formerly persons afflicted with leprosy in its most loathsome form were seen in the streets and alleys of St. John's, soliciting pity and relief, and producing a sickening influence

upon passers by; but by means of the enlightened humanity of the Christian public, these objects of compassion are housed and cared for.

Akin to this Lazaretto is the Lunatic Asylum, situated at Rat Island, a fort to the westward of the town, divided by a narrow stream, and remarkable for its salubrity. The only disadvantage may be the limited nature of the grounds surrounding the building in which the insane are located. What a contrast does this wise and beneficent arrangement exhibit to the practice which previously reigned, of persons of weak intellect, and in many cases absolute lunatics, being allowed to walk at large, to the no small discomfort and danger of delicate women and helpless children in particular. This provision for the safety of the inhabitants, and the comfort of the unfortunate insane, is maintained by legislative endowment.

Of the Friendly or Benefit Societies which adorn Antigua we need not write at length. They are of a similar kind to those in England, and are generally conducted on the same scale. They are, however, neither so numerous, nor in such good financial circumstances, as the Friendly Societies in St. Vincent. Of Agricultural Societies it would be superfluous for us to write.

Amongst literary institutions, the extensive Library, once supported by private subscriptions and conducted by a committee of gentlemen, but now under legislative patronage, demands a passing notice. Formerly none were admitted even as subscribers without being balloted for, regard being always had to character; and for the committee none were eligible but men of undoubted rank and *status* in the community. Diminished means, and an overwhelming stock of books of every description, rendered it necessary to reduce the amount of subscription, and to secure the countenance of the Legislature. Periodicals of a standard order are still supplied, and the librarian's services are retained at a moderate value; so that this once aristocratic institution is made to adapt itself to the wants and tastes of the age, consistently with sound conservative principles.

The Presbyterian church has also a good library. Formerly lectures were periodically delivered at the kirk by Ministers and

gentlemen, in aid of the Library Fund; and it was no ordinary treat to listen to some of these productions of learning and genius.

One or two minor Circulating Libraries exist still in St. John's, containing some valuable literary and theological works; besides which every Sunday-school in the Island, to whatever church attached, possesses a good library of small books, adapted for the use of youths and children.

While on the subject of Sabbath-schools, we may just mention the large, well conducted, and flourishing Wesleyan Sunday-school in St. John's, of which Daniel B. Garling, Esq., was long the able and pious Superintendent, while Miss Lynch, the originator of the Female Orphan Society, was the Superintendent of the female department. William Thibou, Esq., is now Mr. Garling's successor; and Miss Lucy Lynch has replaced her estimable sister in this department of usefulness.

The Moravians have also admirable Sunday-schools throughout the Island; for this is a part of their work to which they most commendably devote a large portion of their time, as they do also to their day-schools. And here it ought to be stated that this body has a superior training institution for schoolmasters and schoolmistresses at their Valley station, from whence superior teachers have gone forth to Tobago, St. Kitts, and other places.

The Mico Institution at Buxton Grove, under Mr. Stead's superior management, still maintains its character for usefulness and catholicity. It has done good service to every church in these Isles, and bids fair still to be a blessing to our Colonies; the only conditions of admission being membership in some church, testified by certificate from the Minister,—acquaintance with the elements of geography, grammar, and arithmetic,—and the possession of a proper supply of books and clothes, as well as the promise of submission to the rules and discipline of the Institution.

We must not omit to notice Lady Grey's Sunday-school in English Harbour, still sustained by funds from her Ladyship, though the school is virtually Wesleyan, being conducted by Wesleyan teachers, and attended chiefly by children whose

parents are members of the Wesleyan body. It is certainly in principle a *catholic* institution, but partakes of that sort of catholicity which is rather circumscribed in operation, and is therefore in fact a misnomer: for, if the school be Wesleyan, though supported by Lady Grey in all that requires maintenance, why should it not be governed by Wesleyan law and usage, and why should not the Wesleyan Minister take the chair *ex officio* at its Committee-Meetings?—a position which legitimately belongs to him, since his patronage and help are alike sought and given, and the school consists in fact of his own members, and the children whom he or his successors in office have baptized. This is rather an anomalous system, which will one day be brought into a better state; for, however catholic and liberal the world may become, denominationalism, as it respects congregations, schools, and churches, will be still more beautifully developed, exhibiting thereby the unity in variety which pervades and characterizes all the works of God, from the organization of the human mind down to the meanest productions in the natural world.

Apart from these criticisms, in which we indulge with perfect sincerity of love and admiration for the school in question, and with high esteem for its conductors and teachers, and great veneration and gratitude to Lady Grey, whose generosity has thus enriched the resources of the youthful minds of Antigua,—we rejoice in the extensive good which this oldest Sunday-school in Antigua has accomplished, and is still accomplishing; for from it have emerged some of the brightest and best of the sons and daughters of Antigua, who have consecrated their sanctified talent to the conservation of Wesleyan Methodism, and are among its most distinguished ornaments.

The Polytechnic Society owes its existence to the scientific turn of mind of the late Mr. Willock Thibou, a son of William Thibou, Esq., and a youth of extraordinary natural genius. The Society still lives, but we hear little of its proceedings.

A Philharmonic Society is another of the gems which adorn this famed Isle, and reflects credit on the native youths whose taste led them to unite together to practise and perform music. At tea-meetings in the Wesleyan chapels, they have lent their

valuable aid; and they have crossed the sea, and visited the neighbouring Island of St. Kitts, to afford help at tea-meetings of a similar kind there; while in Antigua concerts have been held, which have been attended by admiring and cheering crowds, among whom have been found many of the higher classes, with their accustomed readiness to assist every good institution.

The Order of Masons has also a footing in Antigua; and while we profess to know nothing of the mysteries of this sect, it would be uncourteous to the character of our friends in this Island to pass it by unnoticed, as it ranks amongst its members some of the worthiest of the sons of Antigua. Among these are Joseph Shervington, Esq., an old friend of the writer's,—the Lord Bishop,—who annually, on St. John the Evangelist's day, preaches for the fraternity in the cathedral,—and the Rev. James Curtin, who acts as its chaplain, and is an estimable and evangelical Minister of the Anglican Church; besides two brothers of the author, who are not backward to laud the honourable and ancient Order of Freemasons.

Before leaving the topic of schools and of education in general, honourable mention ought to be made of Mr. Charles Thwaites, who, and his late truly excellent wife, are justly entitled to the appellation of "the parents of schools" in this highly favoured land. Mr. Thwaites came at an early period from England to the dockyard at English Harbour, being taken into Government employment. Soon he formed a matrimonial alliance with Miss Hart, sister of the late esteemed Mrs. Gilbert, both of whom were ladies of colour. Whatever obloquy attached itself to the union of a white person with a coloured lady Mr. Thwaites bore with magnanimous patience, his amiable consort being both deeply pious and of a cultivated mind. Mr. Thwaites, being the son of a Clergyman and well educated, might have obtained orders in the English Church; but he loved the young, and, seeing the want of education in those days, addressed himself to the task of being the pioneer of the Missionaries and the Clergy. Employed by the Church Missionary Society, he lived in a house belonging to the Ladies' Negro Education Society in Willoughby Bay, whence he proceeded, day after day, and night after night

with his laborious wife, to the estates in the Windward quarter and in the vicinity of Parham, teaching and instructing the little slave children. It ought to be mentioned to the honour of the planters of the day, that they never sent the children to the grass-gang, till they could read the New Testament. Mr. Thwaites's energies were therefore embarked in preparing them for the task which, as slaves, awaited them. Such children were taught by day. At night, in rough chapels, constructed on the estates, the adult portion of the population would come to "kool-massa and kool-misses," (schoolmaster and schoolmistress,) "for get one lesson." Thus was the native peasant mind early endued with religious light; and thus was the slave population generally prepared for freedom, and the Apprenticeship system rendered unnecessary. When Sir Fowell Buxton's burning eloquence on behalf of freedom, in the House of Commons, found its way to the English papers, those speeches, transferred to our colonial newspapers, were eagerly read by the slaves in Antigua; and, like the Jamaica peasantry, they knew of the advent of Emancipation. But all tendency to insurrectionary and revolutionary feeling was precluded by the proper principles in which the people were indoctrinated.

The antiquated style in which our venerable friend Mr. Thwaites performed his locomotion, was a subject of invariable observation. In a "John Bott," or "Whiskey," a vehicle without springs, the modern Zacharias and Elizabeth—the Priest's office apart; and yet who would dare doubt that they were indeed "Priests and Kings unto God and the Father?"—jogged along, slow and sure, while the rich and aristocratic would yield to the apostles of education the graceful and respectful bow, and the slaves and their children would hail their presence as that of angels from heaven, whose tearful eye of pity and kind looks of recognition bespoke the loving and glowing zeal which dwelt within. Bright days were these for Antigua, and for other Colonies too; for then the tree of life was planted, which has ever since been bearing good and lasting fruit.

Thus unostentatiously did this apostolic man spend his years and strength, his talent and influence, for God's glory and the benefit of man; and thus, too, did his self-denying partner join

him in every scheme of benevolence. Nor did Father Thwaites's untiring energies know any interruption, till Bishop Coleridge found his way to the West Indies. It should have been stated at the outset, that Mr. Thwaites had early joined the "Methodist Society," as it was called in those primitive days. On the arrival of the Bishop in Antigua,—Barbadoes being then the head of the complete West Indian diocese,—he imperatively required that Mr. Thwaites should either abandon his membership with the Wesleyan body, and be a thorough-going Churchman, or resign his situation as Catechist of the Church Missionary Society, over which his Lordship exerted some control. Men guided rather by expediency than by principle would not have hesitated to abandon their connexion with Methodism, which yielded no pecuniary return, and have retained the emoluments of office. But, guided by a noble spirit of self-denial, and warm in attachment to that section of the Christian church which had done so much good for the land of his adoption, Mr. Thwaites resigned his income, and cast himself upon God's providence for his maintenance. The consequence was that the "Ladies' Negro Education Society" in England continued to Mr. Thwaites the free occupancy of the house at Willoughby Bay; and the Committee of the Wesleyan Missionary Society very justly and in the handsomest manner tendered to Mr. Thwaites a sum equivalent to what he had received from the Church Missionary Society. Thus acknowledging God in all his ways, He "directed his steps," and fulfilled to him the promise, "Them that honour Me I will honour." (1 Sam. ii. 30.) Thus did principle and uprightness produce their immediate fruits, while the worthy recipient of the bounty conferred showed himself fully deserving of the confidence reposed in him. His labours were now, as ever, directed to the enlightenment of the children of the peasantry particularly, and to the improvement of the adults when opportunity served. Superior Sunday-schools, which it was a thorough treat to inspect, appeared at Parham, Willoughby Bay, Zion Hill, and Bethesda. For many years did our excellent friend thus hold on "the even tenor of his way." It was his misfortune to lose his valuable wife, who had been so long his counsellor and the partaker of his joys and sorrows, of his hopes

and disappointments. We do not hesitate to say that Methodism and Church-of-Englandism would never have reared their heads as they have done in the country districts of this island, but for the missionary labours of this zealous layman, and his equally energetic and indefatigable wife. Our friend, in the course of time, found another "help-meet," and they have been blessed with a son, whom they have fittingly called Charles Gilbert Thwaites, thus perpetuating the honoured name of John Gilbert and his revered lady, the sister of the former Mrs. Thwaites.

The fearful earthquake of 1843—which destroyed property in Antigua to an immense amount, rained the beautiful cathedral, and shook the new Wesleyan chapel in St. John's to its base—deprived Mr. Thwaites of his house at Willoughby Bay. He then removed to Parham, from which place he was able conveniently to visit his schools. It seemed fit to the Antigua District-Meeting to recommend the discontinuance of Mr. Thwaites's services, not from any alleged fault, but because of increasing years and coming infirmity, and also because it was considered best that the Missionaries should, under existing circumstances, superintend their own schools. The Wesleyan Committee in England, with a consideration and judgment which have always marked their proceedings, acceded to the proposition, but bestowed on Mr. Thwaites a retiring pension of £60 *per annum*, to which his long and faithful services justly entitled him, and which he enjoys to the present day. May he long live to enjoy it!

For some time, when permitted by the Superintending Minister, Mr. Thwaites has taken the management of the neighbouring schools, which has greatly tended to their improvement. The fact is that the schools of the present day in Antigua are not the schools of the past. Missionaries in general have too much to do in the way of multifarious calls, to superintend schools as they should be overlooked. The Moravian Missionaries, however, must be excepted, who regard schools as an important part of their charge, and have, besides, generally leisure to visit them, their work being centralized. The attraction is to the chapel; they have invited their people to come to them, and they itinerate principally to visit the sick.

We recognise Mr. Thwaites as a veteran retired from the scene of conflict, who, in the domestic and happy seclusion which he enjoys at Parham, looks abroad and views passing events as they bear on the weal or the deterioration of his favourite scheme, Education, which he very properly regards as a great question, and one that is becoming more and more the question of the day. Recourse is often had to his advice, in order to steer steadily the bark freighted with light, life, and salvation for the juvenile population of Antigua, which, however, may by mismanagement be stranded on some unfriendly shore.

There are many worthies who deserve a place in this chapter; but to mention some to the exclusion of others, would be invidious. How many have entered on their reward, whom the writer remembers, full of active zeal, at Parham, Willoughby Bay, Zion Hill, and elsewhere! How many still live in St. John's, and the country districts of this Island, who are an honour to Antigua, and shed a lustre on her name!

In the Episcopal Church there are some pious Clergymen, among whom we may mention Archdeacon Clarke, who long and unostentatiously lived and laboured in Dominica, and succeeded Mr. Holberton,—a name which will never be forgotten in this community; Mr. Jones, of St. Philip's, whose religious light was kindled at the flame lit up by Wesleyan Methodism, as he has not been ashamed to acknowledge; Mr. Curtin, already named; and Mr. Davy, son of Darius Davy, Esq., a worthy and truly evangelical and Protestant Minister, now Curate of St. John's. There are many others, but the writer has not the pleasure of intimate acquaintance with them.

Methodism here enjoys at present the talented service and experience of the Rev. Henry Bleby, the Superintendent Minister, who was eighteen years in Jamaica, and is the able author of "Death Struggles of Slavery," and other interesting productions.

The aristocracy of this Island are not like the effete aristocracy which may be seen elsewhere; nor is its distinguishing mark that pretending greatness which is inflated with imaginary consequence. Here are men who have descended in a long line from honoured ancestors, many of them men of mark, pos-

sessing real property, unquestioned learning, and independent feeling. If they have not all these elements of rank and dignity, they have some one or more of the qualities which entitle them to distinction. We refer to such men as Messrs. Byam, Jarvis, Lee, Turner, Musgrave, Edwards, Gray, Sheritt, (Attorney-General,) Dr. Odum, (a relative of Sir Richard Graves Macdonnell, K.C.B., late Governor of St. Vincent,) Sir Robert Horsford, Mr. Nugent, and many more. Of late years talented medical men have sought a home in Antigua, where their services are laudably given to advance this country; and the European merchants settled here have generally been men of some reputation, who have risen by their merits.

With regard to the coloured population, it is our pride (if such a feeling be allowable in this case) to point to them as patterns of education,—in most cases, self-acquired,—of integrity, and of refinement. Of the native peasantry, we rejoice to look upon those who emerged from slavery,—whatever may be said of the occurrences of late years,—as persons who fought with some difficulties and nobly overcame them, and who, as a body of people, are intelligent, courteous, and civilized.

Antigua, thou bright gem in the western sea! how does our heart rejoice in thine acquired fame, and not least in the far-seeing wisdom of thy senators, in the enlightened and pious zeal of thy philanthropists and religionists, and in the good order and harmonious action which pervade all thy institutions, civil, literary, political, and religious! We hail thee, as the beauteous produce of Christianity, fostered by Christian Missionaries of all sects and parties; and we point to thee in other lands with exultation, not unmingled with jealousy lest thou shouldst mar thy honoured name, or disappoint the high and glowing expectations of thy warm admirers.

APPENDIX A, PAGE 96.

"Miss ELIZABETH LYNCH, daughter of Nicholas Lynch, Esq., and Lucy his wife, was born in St. John's, Antigua, on February 1st, 1783; and had completed her sixty-sixth year, when it pleased God to remove her by death, on Sunday, August 26th, 1849.

"The parents of Miss Lynch had been attendants on the ministry of the first Wesleyan Missionaries,—Messrs. Gilbert, Baxter, Dr. Coke, and others; and, having profited by the ministrations of those eminent servants of Christ, they resolved to train their numerous family in the paths of virtue and righteousness. Their house was the constant resort of those men of God, to whom Antigua is so deeply indebted for their labours of love in promulgating the truth amidst great obloquy and opposition.

"Miss Lynch's maternal grandmother had embraced the Gospel, and felt its saving power, under the ministry of the Hon. Nathaniel Gilbert, Speaker of the House of Assembly, who first introduced Methodism into Antigua; and the journeys on horseback of this admirable woman, every Sunday, to Gilbert's Estate, to hear the word of God, indicated her indefatigable zeal and ardent love for the truth, at a time when the means of grace were not so easy of access as in subsequent more highly favoured periods.

"Miss Lynch at her birth was ushered into an atmosphere of virtue and religion in the domestic circle, which was by no means common at that time; and though her father did not until a more recent period become a partaker of converting grace, yet were his convictions of parental obligation so deep, such enlightened views did he cherish on the subject, and such was the tone of morals which he assiduously cultivated, that his family were most virtuously and religiously trained. Her mother had at an early age become a member of the Wesleyan body.

"Miss Lynch was naturally of a most gentle and amiable temper, of a kind and affectionate disposition, free from envy, jealousy, and suspicion; and consequently was much beloved by her parents and every member of the family. Her docility and obedience, and her love for books, made her the friend and companion of her father, by whom she was often employed to read to him out of his favourite authors, and by whose intellectual conversation she greatly profited. But though she was not entangled in the sinful pleasures of the world, and was strictly attentive to the duties of religion, and its public ordinances, yet she was a stranger to the converting grace of God. She had the form of godliness without the power, though she was often much impressed by the ministry of the Gospel. At length, in her seventeenth year, (A.D. 1806,) under the preaching of the Rev. Mr. Murdock, her heart was deeply convinced of the importance of a personal attainment of vital religion. 'The law was' her 'schoolmaster to bring' her 'to Christ.' Groaning under the burden of sin, and feeling her lost and guilty state before a heart-searching God, she poured out her soul in supplication for pardoning mercy through our Lord Jesus Christ, and at length attained the blessing of justification, and the witness of the Spirit to her adoption

into the family of God. She thus became a partaker of that new birth, or change of heart, which is absolutely necessary for all the children of men, whether they are moral or immoral, virtuous or profligate, and which constitutes the turning-point in their religious history. She could now exclaim, 'Being justified by faith, we have peace with God, through our Lord Jesus Christ;' and, feeling the pardoning love of God shed abroad in her heart, her exulting soul uttered its emotions in the language of St. John, 'We love Him because He first loved us.'

"The exact time when her sorrow was turned into joy, I cannot ascertain. Like too many other excellent people, Miss Lynch, we lament to say, destroyed those journals and papers which doubtless contained a description of the commencement and completion of this work of saving mercy; and we are deprived of the pleasure and edification which would have resulted from the perusal of the details of that important revolution in her feelings, as well as her religious experience in after years. From this memorable period, when she became a child of God, and a member of Christ's body, and consecrated herself to the Lord in an everlasting covenant never to be forgotten, her course was decided and unwavering to the end of her pilgrimage; and I think I cannot more profitably delineate the life of our departed friend, than by bringing before you the various prominent features in her history and character, properly classified. This is the more necessary because, in the absence of a journal, it is impracticable to give the experience and proceedings of every year consecutively.

"1. The first feature, then, which demands our attention is her decided and consistent piety. This is the foundation of all those moral excellencies for which we glorify God in her. Her conversion to God I have described; it was clear and undoubted. The fruits of the Spirit were now exhibited in her daily walk, to the praise of the glory of His grace. She was stable and persevering: she was not 'a reed shaken with the wind.' The seed had taken deep root in her heart. There was no vacillation in her character: having embraced the truth, she retained it firmly: having found the 'pearl of great price,' no earthly consideration would induce her to part with it. Those lovely virtues which existed in her previously to her conversion, were now hallowed as the results of Divine Grace. They became Christian graces, acceptable to God through Jesus Christ; being purified by the operation of the Spirit, and proceeding from the impulses of those new motives which now filled her heart.

"Nor was Miss Lynch's character disfigured by those inconsistencies which we sometimes witness. She resolved to adhere to the rules of that religious body to which she had voluntarily united herself. She

was 'not conformed to this world, but transformed by the renewing of her mind;' and her external appearance indicated the feelings of her heart. She was remarkably plain and neat in her dress, and adhered to the apostolic injunction, that women should not indulge in the outward adorning of wearing of gold, pearls, and costly array. She deplored—as did her beloved cousins, Mrs. Gilbert and Mrs. Thwaites—a growing tendency to indulge in gaudy and extravagant dress, unbecoming the spirituality of true religion, and so manifestly inconsistent with the word of God and the rules of Methodism. She therefore eschewed the needless ornaments of rings, jewels, artificial flowers, and other vanities to which the young are commonly addicted. O that her example in this respect may impress the minds of the young persons in this city and elsewhere, and lead them to imitate such laudable consistency, and to secure the inward beauteous adorning of the heart and mind!

"In this, and in every thing else which was 'lovely and of good report,' she became 'an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' She lived in subjection to the authority of that Saviour to whom she had consecrated her ransomed powers. Never did she depart from God's people. Never was a charge justly brought against her moral or religious character: but, 'walking in the fear of God and the comfort of the Holy Ghost,' her path was that of the just, 'shining more and more unto the perfect day.'

"2. The second characteristic to which I call your attention, is her regular attendance on the ordinances of religion. Daily secret prayer she constantly offered to her heavenly Father. The word of God was her never-failing companion; its promises were the solace of her chequered life. She was most conscientious in the performance of family devotion. Even when her state of health made her almost incapable of attending the usual exercises, still was she found at the post of duty; and in some cases, from her extreme feebleness, she had almost fainted after its performance. Her sisters call to mind her frequent admonitions, that the family might be regularly summoned to this privilege when she could no longer conduct it.

"Her devout and constant attendance on public worship must not be forgotten. Often has she come to the beloved house of prayer, when suffering acutely from sickness and infirmity, which would have detained at home the great bulk of religious professors, and might have been justly considered as a reason for absence. But she loved the habitation of His house, and longed for the courts of the living God. Her soul panted for the water-brooks; and her language concerning herself and

her household was, 'Our feet shall stand within thy gates, O Jerusalem.' (Psalm cxvii. 2.) Often, when absolutely unable to go, she would insist on all her servants observing the sanctity of the Sabbath, and repairing to the means of grace. One only would be permitted, *by her consent*, to stay to minister to her convenience. And her attendance was punctual. The fashionable and culpable habit of coming to God's house late, always met her decided reprobation; and great delight did she feel, on the return of the family, in receiving an account of the service, and especially of the sermon. For a year or more, when she was the prisoner of the Lord, shut out entirely from the house of prayer, she was frequently found by her sisters weeping at the sore privation. She greatly prized the week-night services of the house of God, and regularly enjoyed them, until her state of health precluded the possibility of her attendance at them. She was incessant in urging others to go also, and to endeavour to secure sittings in the chapel. Rarely did a Saturday pass in which she did not dispatch notes or messages to some individuals, reminding them that to-morrow was a 'holy convocation.'

"She always remembered the thanksgiving days, and quarterly days of humiliation and prayer, urging others to attend the public services on those occasions, and to encourage their friends to do likewise. When one of her sisters was recently leaving the house, in order to solicit contributions to the bazaar, she requested her to consider it as a part of her errand to invite persons to attend at God's house on the next day,—the day of intercession with reference to the hurricane months.

"I cannot omit another matter, to which I attach considerable importance. She never allowed invitations to social parties, or the visits of others, to interfere with her own attendance, or that of her boarders, on the regular services of the sanctuary. If the family were visited by friends resident in Antigua, or any other place, on the evening of public worship, they were kindly invited to accompany them to the Prayer-Meeting or week-night sermon. These precious means of grace were not neglected under the plea of mis-called 'civility.' This is a sacred duty, and I hope our people will remember it, and never permit the hour that ought to be devoted to the worship of God, to be employed in visits to friends, or in receiving calls from others.

"3. I must now notice her extensive and unwearied benevolence. This was a prominent trait in the character of our deceased sister. She was possessed of a largeness of heart, and a tenderness of sympathy, which not only called forth the tear of pity over the various forms of human woe, but prompted her to great efforts for the relief of suffering and

degraded humanity. She was always employed in endeavouring to do good, and in devising schemes of usefulness. There seemed to be in her soul a ceaseless spring of activity. And it is easily understood: 'The love of Christ constrained' her; for she thus judged, as did the Apostle, (and none can dispute his judgment,) 'that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.' (2 Cor. v. 14, 15.) This was the source of her persevering exertions for the benefit of others. It was a gushing fountain that never ceased to flow, until 'the weary wheels of life stood still,' and 'the pitcher was broken at the fountain.'

"Selfishness was well-nigh annihilated in Miss Lynch: she appeared to live mainly for the welfare of others. In various ways was this exhibited. Hence arose her visits to the sick, and aged, and afflicted, so full of sympathy and tenderness, and her prayers for them, so rich in pathos and earnest desire. For she remembered the words of Christ: 'I was sick, and ye visited Me.' Hence her frequent resort to the most dark and degraded streets and avenues of the city, in order to find out children for the Sunday-school; and this at a period when gross darkness pervaded those regions and dens of iniquity: hence her earnest reproofs of the ungodly, and her pressing invitations to them to attend the house of God, and to forsake their sins. Frequently would they fly from her approach; or so conceal themselves as to escape her vigilant eye. Hence her importunate solicitations, that they would allow their children to attend the Sabbath-school either at the Point chapel or Ebenezer, actually entreating that as a favour, which the parents ought to have regarded as a precious boon and privilege.

"Miss Lynch was appointed the first Female Superintendent of the Sunday-school instituted in the old chapel, in 1815: she was most faithful and indefatigable in the performance of the duties of this office until the year 1837, when increasing years and infirmities obliged her to resign it to her sister. She was a great lover of order, and rigidly attended to the regulations of the institution; was a strict disciplinarian, and insisted on the observance of rules with reference to time and attendance, suitable apparel, and becoming behaviour in the classes.

"Her efforts in this interesting department of Christian philanthropy were abounding; and the extent of her usefulness eternity only can unfold. In conjunction with others, Miss Lynch hired a room at the Point, in which to conduct the school in that quarter, before the warehouse of our respected friend, Mr. Garling, was set apart for the purpose; and she deeply regretted its unavoidable dissolution.

"The Juvenile Society was formed under her auspices, and its annual

meetings were held under her roof. Greatly did it minister to the physical wants of some poor afflicted pensioners, and help the education of others, as well as send its annual guinea to the Chapel Fund. The necessity for the formation of the Distressed Females' Friend Society arose out of the benevolent efforts of Miss Lynch to secure the attendance of children on the Sunday-school. The parents pleaded want of clothes and other necessities; and often was she employed in soliciting old clothes, and shoes, and bonnets, to supply this lack. Many of these fathers and mothers were so abandoned to iniquity, that it was deemed an act of real charity to take the unhappy offspring, and lodge them in a place of refuge. In the commencement of this work of mercy Miss Lynch induced some like-minded with herself to take the children, and feed them on the Sabbath-day, that they might be enabled to attend the Sunday-school, and then to lodge and board them during the week. At length a house was hired as a shelter for these lambs, in danger of the devouring wolf; and ultimately a building was purchased, and constituted the Asylum of the Distressed Females' Friend Society. This work is mainly to be traced to the indefatigable toil and unconquerable energy of this excellent woman. Many of its inmates have arisen to call her blessed; and many of those who have been trained and led to Christ there, have already welcomed her into the heavenly habitations.

"But in a countless variety of other ways was this compassion for souls exhibited. In the distribution of suitable tracts,—in the loan of useful books,—in individual exhortation to those who came to her house, or into whose company she was accidentally thrown,—in invitations to the house of God,—in urgent addresses to parents and guardians concerning their youthful charges,—in stimulating others to do good where opportunity appeared to offer,—in short, in almost every imaginable method did the ingenuity of Miss Lynch devise and execute schemes of mercy. So absorbed was she often in these labours of love that she forgot to take her daily food; and it is easily conceivable that on such occasions her inmost soul could say, with undissembled sincerity, and in the spirit of her benevolent Master,—in reply to pressing solicitations of her affectionate friends, 'Sister, eat!'—'I have meat to eat that ye know not of. Wist ye not that I must be about my Father's business?' One of her former pupils, who tenderly loved her, assures me that she often sat up at night, in order to induce her, on returning home from errands of mercy, to take needful bodily refreshments. It was truly her delight to do good; and her charity extended to the bodily wants of the poor also. Often has she fed the hungry, and clothed the naked, and with her own hands been a succourer of many.

"In the consideration of these facts, it need not excite our surprise that Miss Lynch should have been so generally beloved, and that so much solicitude should have been manifested during her illness, and so many tears shed at her lamented removal, and so many tokens of respect exhibited for her memory. I was struck on two or three occasions, when she accompanied me in visits to some of my flock in the most distant parts of the Point, to hear the affectionate recognitions and greetings of some aged persons, who were once more permitted to see their old friend, whose presence was well known in those scenes of sorrow and sin, when youthful vigour enabled her to go about doing good. I was reminded of the words of Job: 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy;' (Job xxix. 11-13;)—and earnestly did I pray that a greater number might arise and emulate her example. In this connexion, I may also mention that the missionary cause was dear to her; and great pleasure did she feel in perusing the periodicals containing intelligence of its triumphs. She was a missionary collector until decaying health forbade such an occupation.

"4. Closely connected with this subject is another,—her calm endurance of sufferings in the prosecution of these philanthropic purposes. It is a lamentable proof of human depravity, that those who have signally and disinterestedly laboured to promote the moral regeneration of the earth have been most awfully vituperated and persecuted by the very objects of their benevolence. But there were subsidiary and special causes, which secured for Miss Lynch the honour of a large measure of reproach and calumny at this period of her history. Most courageously opposing prevalent and unblushing enormity, this heroic lady encountered opposition and violence for such a length of time, that even some of her most judicious friends urged her to give over the conflict, as utterly hopeless and personally dangerous. But she was firm and immovable. She had nailed her colours to the mast; and, trusting in the strength of the Lord Jehovah, her motto was, 'No surrender!' Before a court of justice she was ready to go, had it been necessary, to plead the cause of the oppressed victims of unhal- lowed passion, but the triumph was secured without it; and great was her thankfulness to the Lord of heaven and earth, who, in that memorable case, broke the arm of the oppressor, and secured the object of her trembling solicitude.

"In some cases the opposition and reproach to which Miss Lynch

and her coadjutors were subjected, arose from the parents of the children whom they were anxious to pluck from the grasp of infamy and ruin. O 'tell it not in Gath! Publish it not in the streets of Askelon!' But knowing the excellence of her plans, supported by conscious rectitude, and the smile and approbation of the virtuous and godly, and by the strength of the great Lord of all, the subject of our memoir was 'steadfast, unmoveable, always abounding in the work of the Lord.' Her heart was filled with compassion and forgiveness for her bitterest opponents; and she earnestly prayed for them.

"5. I should be inexcusable if I did not mention another striking feature in our friend's character; and that was her love for the doctrines, discipline, and institutions of Methodism. Most catholic in her principles, and enabled heartily to say, 'Grace be with all them,' of every name, 'that love our Lord Jesus Christ in sincerity,' yet she was warmly attached to that system of church government which she had, from thorough conviction, voluntarily espoused. Knowing the awful moral condition of Antigua previously to the introduction of Methodism in 1763; being well acquainted with its history, and the beneficial results which it had effected in this and neighbouring Islands; perceiving its advantages in the large families of her father and her uncle,—Mr. Barry Conyers Hart, of Popeshead,—and in the households of the Clearkleys, and Cables, and Gilberts, and others, in her earlier days, as well as the rich and numerous blessings which it had conferred on the black and coloured population especially, to whose spiritual wants it most generally ministered, while they were neglected by more influential bodies; and rejoicing in its adaptation to human wants and the purposes of church government, by its Prayer-Meetings, Class-Meetings, and other peculiar institutions, and the warmth and vigour of its operation;—it is not marvellous that she should have highly prized it herself, and earnestly commended it to others. To those who were beginning to exhibit serious emotions she would, without any morbid fastidiousness, recommend a Class-Leader and a union with the church of Christ, that the gracious work commenced might be fostered and brought to maturity. Her personal obligations to it she always acknowledged; and she was ever anxious to maintain it in efficiency, because she conscientiously believed it to be the best church organization extant.

"As a Class-Leader,—an office which she profitably filled for many years,—she was most acceptable and useful, entering, as she did, into the various circumstances of her people, exhorting, admonishing, and comforting, as occasion required. Nor did she neglect her absent members. The sick and aged she sought after with most tender assiduity. Her anxiety was awakened by any appearance of negligence or back-

sliding; and most diligently did she personally seek after them, or, when too feeble to do so, send to them, and stir up their minds by 'putting them in remembrance.'

"She was concerned for the temporal support of the work of God also, and sought to deepen the conviction in the minds of her members, that the servants of Christ who ministered of their spiritual things were unquestionably entitled to a due proportion of 'carnal things' from those who profited by their ministry.

"6. I proceed to notice, in the next place, her gratitude to God for the 'Temperance movement.' When the subject of total abandonment of alcoholic fluids was first broached, she, like many other good people, was sceptical as to the practicability and usefulness of it. It is true, that the children of her father's family had been trained in the most moderate use of such drinks;—were, indeed, rarely allowed to taste them on any occasion. But the doctrine of the pernicious influence of alcohol was so contrary to maxims which had been received and cherished by all around them, that it was difficult to accept it. But reading, reflection, and observation of the utility of the Temperance movement, soon produced most decided conviction in its favour, and she embraced the cause with the utmost cordiality. Every year confirmed her attachment to it, and earnestly did she advocate it in every quarter. She had long groaned over the ravages of strong drink; and, perceiving in Teetotalism the most probable cure for them, it is not surprising that one of her sanguine and benevolent temperament should throw her whole soul into the movement. While she was not insensible to its advantages, socially and economically, in cutting off a most useless and culpable expenditure, she especially prized it, as taking out of the way of the ungodly, and godly too, a prolific source of sin and misery. She knew that intoxicating liquors had been the bane and utter destruction of some valuable young men and women, as well as others; that they were a most formidable foe to the interests of true religion; and that no classes were free from peril in the use of them, while the solemn cautions of Holy Writ were frequent and decided against it, especially in the wondrous embodiment of Solomon's wisdom. She well knew also that the only safe course was to abstain altogether; and that it was the imperative obligation of Christians to take such a stumbling-block and occasion of falling out of their brother's way, and so not incur the woe denounced by God Himself against those who give their neighbour drink, and put the bottle to his mouth. (Habakkuk ii. 15.) Most earnestly did she warn and exhort all classes to espouse this principle. A steady and consistent example of thorough temperance was observed in all her household.

"7. But we must now contemplate Miss Lynch in a most distinguished sphere of usefulness, that is, as a teacher of the young. Her seminary for the education of females was commenced in the year 1809; and since its formation, some hundreds have been trained in it from Antigua and the neighbouring Islands; and there have been boarded and lodged in it one hundred and thirty-two. So highly prized have been her labours in this department, that children from all the adjacent Isles were sent to enjoy the advantages of her faithful and effective training. Miss Lynch was peculiarly qualified for this important work. She possessed great energy and activity and buoyancy of spirit, superabounding cheerfulness and vivacity, a most affectionate manner, combined with a commanding tone and a resolute enforcement of order, and a superior tact for communicating instruction, and eliciting the dormant energies of her pupils. The delight she felt in the work, and the hope of profiting the minds and hearts of her youthful charges, made her task pleasant; which would have otherwise become wearisome drudgery.

"She had a peculiar facility in communicating religious instruction; and her sisters have remarked that it was profitable to *them* to hear her apt and striking illustrations of the word of God as read in her classes, and the pointed and faithful application of it made to the consciences by this skilful teacher. Some have traced their first religious impressions to her godly admonitions in this way; and doubtless many will be her crown of rejoicing. She would often take her pupils into her closet, lead them to self-examination, teach them to pray, and commend them in prayer to God. She was not merely a school-teacher, but cherished a maternal care for the children under her charge; as if she heard the voice of Jehovah saying, 'Take this child, and nurse it for Me; and I will give thee thy wages.'

"Miss Lynch endeavoured also to awaken and foster a literary taste in the minds of her scholars, by drawing their attention to the beauty or grandeur of style in a hymn, or in some of the magnificent portions of the word of God, or in any other remarkable volume; as well as by recommending useful works suitable to their circumstances, and by urging them to commit to memory choice pieces of prose or verse.

"Her fascinating and attractive manner greatly contributed to success; and most affectionate epistles from pupils here and elsewhere have often cheered her heart with the assurance that her labour was not fruitless. She principally gave that impetus to youthful mental culture which now exists, feeble as it still is, compared with what it ought to be. Schools were by no means common when she began her work of elementary education, and to act as a pioneer in literary improvement. We earnestly hope that those who have been under

her roof, and have not yet exhibited proofs of real benefit from her godly admonitions and maternal counsels, may hear her voice from the tomb, or rather from the skies, calling on them to walk in the real 'ways of pleasantness,' and the true 'paths of peace.'

"But I cannot on this occasion pretend to dwell at length on many other features of the character of our venerated friend. The subject grows under my hand. I can only glance at her tender compassion for souls,—a flame that seemed ever to burn;—her anxiety for relations, both young and old, asking if they were at the house of God, administering godly counsels, advising, warning, beseeching them to fly from the wrath to come;—her buoyancy and exuberance of spirits, which were a mighty help in sustaining the manifold burdens and afflictions which she had frequently to endure;—her unfeigned humility and lowliness before God, increasing with years, and producing feelings of self-abasement and repugnance when her useful labours were adverted to;—her evident preference of others before herself;—the Christian courtesy, suavity, and urbanity of temper, for which she was remarkable;—the absence of all affectation;—the constant desire to please and to make all around her happy;—the holding frequent religious conversation with her servants, and giving wholesome advice to young females on their peculiar dangers and duties;—her anxiety to procure for them useful situations, in service or otherwise, by which they might secure an honest and respectable livelihood;—her unabated interest in the care of the Asylum, and perseverance in maintaining it amidst difficulties which appalled many stout hearts, and produced frequent despondency;—her tender affection for numerous brothers and sisters, and other relatives, evinced by earnest prayer and by epistolary correspondence;—her constant efforts to promote their comfort, and to mitigate their sufferings in affliction;—her habits of early rising, most diligently redeeming the time, as well as her punctuality and fidelity in business;—her industry and Christian economy, that she might have to give to those that needed. On these topics we cannot enlarge; but they all constrain us to say, that a 'mother in Israel' has fallen; and they lead her sisters to feel that not only a sister, but a mother,—one whom from early age they have regarded as a second mother,—has been taken from their head.

"But we must hasten to the closing scene. You know how long she had suffered from painful and harassing sickness. You know also, that her indomitable activity would induce her to come forth to the house of God, to visit the afflicted, and to attend to the duties of her school, whenever an interval of ease allowed her, and often without any such intermission. But at length disease progressed with such rapidity and

power, that it became evident to all that the time had arrived when she must die. It was most difficult for her affectionate sisters and friends to realize the dread certainty. So often had she been brought to the margin, and wonderfully raised up again, that hopes were fondly entertained to a late period; but they were gradually annihilated, although not followed by the 'black grief of despair.' The light of the Sun of Righteousness illuminated that sick chamber; the Rose of Sharon shed its fragrance there; and the promise was fulfilled, 'I will not leave you comfortless: I will come unto you.' Some of us will not soon forget the enlargement of heart experienced while pleading with God on her behalf, and singing hymns of thanksgiving, nor the surpassing delight enjoyed in beholding the steadfastness of her faith in Christ. She was a 'wise virgin,' who had oil in her vessel with her lamp: and therefore when the cry was made, 'Behold, the Bridegroom cometh!' there was no confusion, or unseemly trepidation. Calmly did our beloved sister address herself to the task of gathering up her feet to die. The Lord was her Shepherd: her cup was full; she was led into the green pastures of spiritual comfort, and Christ fulfilled His promise: 'I will come again, and receive you to Myself; that where I am, there ye may be also.' (John xiv. 3.) The nature of her complaint and the medicine administered produced much nervous agitation, but there was a deep tranquillity within the soul. The surface was occasionally ruffled, but in the depths within there was undisturbed quietude. Every inquiry was answered satisfactorily; directions were given, with patriarchal dignity and perfect self-possession, for the disposal of various mundane affairs. The numerous young friends and others who crowded around her dying bed, were welcomed most cordially, and addressed according to their respective conditions, as long as strength permitted: and then the weary saint, bending herself upon the bed's head, said, 'I have waited for Thy salvation, O Lord!'

"She continually breathed the spirit of prayer. When apprised, on one occasion, that it was probable she would be detained on earth some days longer, she was evidently disappointed, though submissive. And when, at another time, upon her inquiring, 'When does the doctor think I shall be released?' the answer was, 'To-day;' 'Amen,' exclaimed the dying child of God. During her illness the graces of the Spirit shone out in their full maturity, and appeared in all their heavenly loveliness. She was most grateful for any attention, and often uttered a fear that she should impose on the strength of numerous kind and voluntary nurses. To her sisters she expressed a hope that her death would be rendered profitable to them all, as a means of grace, leading them nearer to Christ. To one she said, with perfect composure, 'You will write to

Mrs. Fraser and Mrs. Whitworth.' Her sisterly affection was burning brightly while life yet flickered in the socket, and she added with tremulous emotion, 'Be kind to my sisters.' The dying request shall be fulfilled.

"She said to Miss M'Kinnen, her companion in the kingdom and patience of Jesus for nearly fifty years, 'I feel that my sickness will be unto death, and pray that my will may be lost in God's.' She felt it a severe struggle to part with her affectionate sisters, to whom she was most tenderly attached; but at length she said that by the grace of God she had obtained the victory over nature, and was enabled to resign them in submission to His will; and then exclaimed, 'O the precious blood of Christ! Upon this only I build my hope!' On the Sunday morning, (the day of her death,) in holy rapture she said to Miss M'Kinnen, 'Great joy! I have had such a glimpse of glory! Great joy! The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' Miss M'Kinnen replied, 'Presently you will join the blood-washed throng who sing, Unto Him that loved us, and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.' She replied, 'Yes; but not yet the fulness, not yet!' Miss M'Kinnen proposed prayer; and immediately after the dying saint exclaimed, 'O, the joy! 'Tis worth living for this, and worth suffering for this!' Her earthly vessel was full to overflowing; her cup ran over: she often prayed that the Lord would finish His work, and take her home.

"In this tranquil frame of mind she continued to the end of her pilgrimage. That dying chamber was truly a Bethel, a 'house of God.' Jacob's ladder was there: it reached from heaven to earth, and the angels of God ascended and descended upon it. This is not poetical imagination or hyperbole. For 'it came to pass that the beggar died, and was carried by the angels into Abraham's bosom:' and is this restricted to Lazarus? 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' The atmosphere of heaven was breathed in that upper chamber; gentle gales from the spirit-land reached us there. Holy tranquillity marked the dying hour of this devoted woman; and in her we had a witness to the truth of the lines:—

" 'Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on His breast I lay my head,
 And sweetly breathe my soul out there.'

"A dying Christian of the eighteenth century called one of his

volatile and thoughtless relatives to his bedside, and gently said, 'See how calmly a believer can die.' And, my beloved friends, I call you to behold this attractive spectacle. Learn here the value of vital religion. What can infidelity do before a magnificent scene like this,—a feeble child of God exclaiming, 'O Death! where is thy sting? O Grave! where is thy victory?' while renouncing all confidence in her own merit, and putting her only trust in Jesu's blood and righteousness.

"At length 'the weary wheels of life stood still;' and while her watchful attendants supposed she was still sleeping, her spirit had escaped to the inheritance above. The welcome summons,—

" 'Sister spirit, come away!'

was not heard by human ear. How quietly was the angelic mission performed! How easily did she glide from earth to heaven! 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ!' The pearly gates have received her. Her exulting spirit has seized its harp of gold, and united with her beloved sisters Gilbert and Thwaites, and others, in everlasting hallelujahs. And the burden of their songs is, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!' 'Our Jesus hath done all things well.' Who will not unite with us in saying,—

" 'O may I triumph so,
When all my warfare's past;
And, dying, find my latest foe
Under my feet at last!'

"But on whom shall her mantle fall? Concerning whom shall it be said, 'The spirit of Elijah doth rest on Elisha?' Young people of Antigua! arise, and imitate her example. The same grace which she obtained at seventeen years of age, you may also secure. God is willing to bestow it: with unremitting earnestness implore it. Let your hearts become the hallowed temples of the living God. Consecrate your energies to the Lord of Hosts, and live for the benefit of your generation.

"How will it gladden the soul of our beatified friend, if she can be assured that through her death, or the services of this night, spiritual life has been brought to any of you! Will you not allow the ministering angels, who are about to wing their flight in returning to the skies, to proclaim there, that 'the dead is alive, the lost is found?' How joyfully will all the enraptured host attune their golden lyres to the praises of the Eternal! and none will sound more sweet and loud than hers.

"From altered circumstances, you may not be called to tread in all the very identical paths of usefulness in which she laboured; but in all the main points of her honourable and laudable career, you may follow her, as she followed Christ. Your services are wanted. The church of God wants you. The world, perishing in ignorance and sin, requires your aid. The young, exposed to numerous perils, solicit your compassion. Gather up her mantle, and go work to-day in the vineyard of Jehovah, and in the strength and spirit of the Lord God of Elijah."

Chapter v.

THE INTRODUCTION AND PROGRESS OF METHODISM IN THE ANTIGUA AND ST. VINCENT DISTRICTS.

"I WILL bring the blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight."—ISAIAH xlii. 16.

HAVING sketched, however concisely, the early history and present characteristics of Antigua, as far as they relate to the design of this work, it now becomes necessary for the author to notice the introduction of Methodism into Antigua, and its progress and present state in that Island and District. A prominence is given in this work to this section of the Christian church for obvious reasons, but not from sectarian exclusiveness, nor with the view of disparaging other branches of the church catholic.

The early history of West Indian Methodism has been so often related on missionary platforms in England, and is so patent in these lands, as to render the usual details utterly superfluous. It pleased God to distinguish Antigua as the mother church of West Indian Methodism. To Antigua Dr. Coke, of blessed memory, was providentially, though undesignedly, led, on his way to America, by contrary winds and a leaky vessel. He landed on Christmas-day, and at once repaired to the chapel in St. John's and preached. A cause had been already raised on the Island, by the united efforts of Mr. John Baxter, and the Hon. Nathaniel Gilbert. Mr. Baxter had come from England in Government employ, and was located in English Harbour, whence he itinerated in the evenings to distant estates to Windward, and offered a full, free, and present salvation to hundreds of willing and eager hearers. Mr. Gilbert had, previously to Mr. Baxter's arrival, gone to England to recruit his wasted health ; and he there heard Mr. Wesley

preach, became a new creature in Christ Jesus, and returned to Antigua full of love for mankind and zeal for the Divine glory. At once he commenced preaching to the slaves on his own plantation. Though Speaker of the Honourable House of Assembly, this noble-minded man, like Moses of old, "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of" the world: "for he had respect unto the recompense of the reward." This step was unprecedented in Antigua, and has evidently given a tone and character to Methodism there ever since. Mr. Gilbert was, therefore, the pioneer of Wesleyanism in the Island, and Mr. Baxter honourably succeeded him. In Mr. Wesley's Journal * mention is thus made of Mr. Gilbert: "Jan. 17th, 1758.—I preached at Wandsworth. A gentleman, come from America, has again opened a door in this desolate place. In the morning I preached in Mr. Gilbert's house. Two Negro servants of his, and a Mulatto, appear to be much awakened." Again,† we have the following entry: "Nov. 29th.—I rode to Wandsworth, and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately come from Antigua. One of these is deeply convinced of sin; the other rejoices in God her Saviour, and is the first African Christian I have known. But shall not our Lord, in due time, have these Heathens also for His inheritance?" Shall He not? Glory be to God! He has already seized Antigua as His own, planted there the standard of Immanuel's cross, around which thousands of the sons and daughters of Ham have rallied, exclaiming, "God forbid that we should glory save in the cross of our Lord Jesus Christ!" Thousands, saved by a belief in the doctrine of the cross, and by heartfelt trust in Him who hung upon it, have taken their—

———"Last triumphant flight
From Calvary's to Zion's height."

The one Antiguan slave who "rejoiced in God her Saviour," was the first African convert that the venerable Wesley knew. Here is a circumstance worthy of being chronicled and per-

* Vol. ii., p. 433.

† *Ibid.*, p. 464.

petuated. Thus were the master and the slave alike born from above; and while the latter tasted English liberty, she also, for the first time in her life, experienced the higher and nobler liberty with which God makes His people free. "If the Son shall make you free, ye shall be free indeed." With what peculiar feelings would master and servant now return to the land whence they came, both of them no longer spiritually enslaved, but religiously emancipated! And how many more, though slaves, became, through the instrumentality of Mr. Gilbert and other worthies, God's freed men, exulting in newly acquired spiritual rights and privileges!

In a subsequent part of Mr. Wesley's "Journal" we have this record: "Sunday, Oct. 5th, 1760.—I perceived by the liveliness of the people that Mr. Gilbert's labour had not been in vain." * Thus had this truly excellent man been exercising that talent in England for which he afterwards became so conspicuous, and by means of which he was rendered so great a blessing in Antigua. If Mr. Gilbert, fearing and loving God and working righteousness, continued a slave-holder, it was the result of necessity rather than of choice; for we know the great and persevering interest which he took in his slaves, whom he in person systematically and conscientiously instructed on his estates. This teaches us a lesson of charity in regard to our estimate of some Christian men in the Southern States of America, who are constrained, against their will, to continue slave-holders, but whose feelings and sentiments are decidedly averse to slavery. Were we not to take this charitable and tender view of the case, we should for ever unchristianize men living in these lands in days of yore, who were the unavoidable holders of slaves, but who emancipated them whenever they could, and treated them at all times with becoming humanity. Many, on the other hand, were content to maintain the barbarous system, and made as much of their vested rights and authority as they could.

Mr. Gilbert had doubtless heard the opinions of Mr. Wesley on the question of slavery, who, speaking of the slave-trade,

* Vol. iii., p. 22.

designated it "that execrable sum of all villanies. I read of nothing like it in the heathen world, whether ancient or modern ; and it infinitely exceeds, in every instance of barbarity, whatever Christian slaves suffer in Mahometan countries." Discoursing of Negro slavery as it existed in Jamaica, Barbadoes, and elsewhere, Mr. Wesley, after much able reasoning on the subject, sums up thus : "Waving, for the present, all other considerations, I strike at the root of this complicated villany ; I absolutely deny all slave-holding to be consistent with any degree of natural justice." Then in a most pathetic prayer for the unfortunate slaves, in which tender appeals are made to the Saviour of mankind, that great and good man thus concludes his invaluable Thoughts on Slavery :* "Make even those that lead them away captive to pity them, and turn their captivity as the rivers in the south. O burst Thou all their chains in sunder, more especially the chains of their sins ! Thou Saviour of all, make them free, that they may be free indeed !

"The servile progeny of Ham
Seize, as the purchase of Thy blood ;
Let all the Heathens know Thy name ;
From idols to the living God
The dark Americans convert,
And shine in every pagan heart."

Such was the foul system,—the traffic in flesh and blood,—the involuntary retention in bonds, which Dr. Coke found when he landed in Antigua, and with which the Missionaries, subsequently sent to that and other Islands, had meekly and patiently to contend, till by Christianity it was finally overthrown. Bad as slavery is in any shape, it certainly assumed viler and grosser forms in some places than in Antigua. Here the slaves were notoriously treated with great humanity, and, as we stated in a previous chapter, were allowed to avail themselves of Christian instruction. Nor was the slightest hesitation made to emancipate the bondsmen, when Providence decreed the event. Indeed, senators in the lower House, themselves slave-holders, scouted the very idea of apprenticing to labour enlightened and civilized beings who had all their days been accustomed to such toil,

* Wesley's Works, vol. xi., pp. 70, 79.

and warmed with indignation at the suspicion being for a moment entertained that the Antigua peasantry were unfit at once to receive and appreciate the boon of freedom. Without delay a statute was enacted, declaring slavery to be null and void from the First of August, 1834. The generosity and enlightenment which prompted the deed are alike honourable to the statesmen and planters of Antigua. Every advantage which they might have derived from the Apprenticeship system they renounced, and every lawful right which they possessed they forthwith abandoned, that freedom in all its fulness and glory might burst on Antigua, already blessed and distinguished by her Christianity and educational and civilizing institutions.

How fully were Mr. Wesley's devout aspirations answered at this era in Antiguan history! "Make even those that lead them away captive to pity them." For, if those who led the ancestors of these Africans into bondage were not alive in 1834, the descendants of those men were the spontaneous and noble-minded liberators of their slaves, admitting to the rights of citizenship and to political equality some 80,000 human beings, who, up to the night of July 31st, were but goods and chattels, liable to be sold, just as the legitimate possessor of horses and cattle may vend his stock in the market, at the highest price, and to the best advantage. The night of July 31st, and the first moment of August 1st, 1834, will never be forgotten by those who witnessed the transition, and who will communicate to their offspring the joyous tidings, and so raise their gratitude to God, who then wrought such a wondrous deliverance for the bond-people. The Nonconforming churches in Antigua held Divine worship on the last day of July, commencing at a late hour at night, and closing early in the morning of the First of August. These services were every where attended by immense and devout congregations. Just a few moments before the clock struck the memorable hour of freedom, the assembled audience was summoned to bow in prostrate and humble thankfulness before that great Being "from whom all blessings flow," and who had graciously interposed to liberate the slave population of these Colonies. As soon as the solemn stroke was heard, a sudden roar of thunder reverberated throughout the Island,—as if the

artillery of heaven were bearing testimony that Afric's sons were free,—as if God Himself was thus authoritatively putting forth His sovereign sanction to the decree which an earthly Sovereign had proclaimed,—as if Justice at length spoke out on behalf of the oppressed, and Mercy gloried over man's deliverance from unnatural servitude. Divine worship was held both in the morning and afternoon of the First of August in every church and chapel throughout the Island; and the Ministers of all denominations endeavoured to improve the great revolution which had been so auspiciously ushered in.

At Willoughby Bay there was quite a festive day. The Rev. William Box, who had been unjustly imprisoned in Jamaica at the time of the insurrection there, threw his whole soul into the rejoicings of the holiday. The Wesleyan chapel was decorated with the beautiful branches of the cocoa-nut tree; and at the school-room the children and the elderly people were entertained with cakes and lemonade. Every town and village bore the aspect of a Sabbath during the first portion of the day; and in the evening those who were wont to obey the irresistible emotions which music produces on volatile minds, danced and were merry; but the religious people crowded to their usual places of worship. Not a single disturbance took place; every thing was quiet and orderly. On the Sabbath succeeding the Day of Freedom, appropriate discourses were again addressed to the newly emancipated, and shortly the Island settled down into its accustomed quietude. After the excitement of the season passed away, labourers entered on work on equitable terms, and sugar cultivation proceeded as before. Some of the slaves had avowed their intention of "sleeping a whole week," when freed, as if to prove to themselves and others that they were really and truly masters of their own bodies and time. Others felt reluctant to enter on their employment till their intellect and heart were fully satisfied that they were indeed as free as others. Who can now seriously blame them? though, for a short time, such indolence was trying to certain parties, whose plantations were made to realize the ill effects of prolonged indulgence in the newly experienced sweets of freedom. The civility of the peasantry here was proverbial. Freedom had not taught

them to be above their position in society, nor are they even now deteriorated by it. When a recently emancipated people are not orderly, industrious, and well conducted, there is a fault somewhere. It is found either in the want of previous education and training, or in the absence of laws providing for the education of a freed peasantry, and for the proper discharge of the mutual duties and reciprocal obligations of master and servant, employer and employed,—laws which should never have been overlooked, but should have been provided in all our Colonies previously to the abolition of slavery.

In referring to the early minutes of District-Meetings in the West Indies, we discover some interesting, singular, and very significant records, characteristic of the times. The first regularly constituted District-Meeting ever held in the Charibbean Isles was convened at St. Kitts, on April 15th, 1807; and the proceedings are thus noticed: “1. We sang, prayed, and had some conversation. 2. Elected Brother Isham Chairman, and Brother John Taylor Secretary. 3. The particulars respecting the District were read; 4. The Advice to the Preachers drawn up by Mr. Bradburn; 5. The Rules respecting the Foreign Missions. QUESTION IV.—‘Can any improvement be made in our foreign Missions?’ We answer, On account of the distance, expense, and danger incurred by attending to the present plan, we think an improvement may be made in the division of the Islands into Districts; by St. Vincent, Barbadoes, and Grenada making one District; Antigua and Dominica, another; St. Christopher’s, Nevis, and St. Bartholomew’s, a third; and Tortola and the Virgin Islands, the fourth.” Thus it appears that at this period all the British West Indian Colonies, Jamaica and the Bahamas excepted, were comprised in one District. It does not seem, however, that the Islands above mentioned were ever permanently divided into more than two Districts,* St. Vincent being the head of the Windward, and Antigua the head of the Leeward, District.

But to proceed with our extracts: “QUESTION VI.—How

* Except when Demerara was for a short period separated from the St. Vincent District, and formed into one District, with Barbadoes attached.

many Preachers are necessary for each Island in the District?

ANSWER.—St. Kitt's, three; Nevis, one; St. Bartholomew's, one; Tortola and the Virgin Islands, two. QUESTION VII.—

What is our opinion concerning stationing the Preachers in the Islands? ANSWER.—St. Christopher's: Brothers Dumbleton,

Johnston, and Dace. Nevis: Brother Isham. St. Bartholomew's: Brother Dobson. Tortola, &c.: Brothers John Taylor

and Henry Evans. Antigua: Brothers Turner and Hallett.

Dominica: Brother Pattison. St. Vincent: Brothers Thompson and Joseph Taylor. Grenada: Brother Morrison. Barbadoes:

Brother Robinson. QUESTION VIII.—What is our opinion

respecting the general state of religion in the Islands in this District? ANSWER.—St. Kitts is in a flourishing state in one

part, but not in others, as it was. Nevis continues as mentioned in the account sent home; namely, 'The work prospers.'

In St. Bartholomew's we have heard that the number in Society is increasing; and in Tortola and the Virgin Islands the work

of God is in a good state, from the account which Brother Evans wrote to Brother Taylor."

In the disbursements read at this first District-Meeting, the following original items occur: "Cash *stolen*, £21. 19s. 3d. Given to a *poor person*, 45s." Neither of these items would now be allowed in accounts submitted to a District-Meeting.

The second annual District-Meeting was also held in St. Kitts, on May 4th, 1808; and the minutes are remarkable for the excellent opening address of the Chairman, Mr. Isham, of which we quote part:—"Permit me to observe to you, it is my desire that all things be considered in this meeting as in the immediate presence of God. Therefore be serious, and speak as in His presence, and to the glory of His name. Avoid all lightness of spirit. Say nothing but what is strictly necessary and to the point. Be tender of every brother's character, but keep at the utmost distance from countenancing sin. If accused by any one, remember, recrimination is no acquittance; therefore avoid it. Use no craft or guile to gain any point: genuine simplicity will always support itself. When any thing is debated, let one stand up at once and speak, the rest giving heed. In all debate let us be careful to watch over our spirits, avoiding as

fire all clamour and contention, being swift to hear and slow to speak. Let us pray that a holy harmony of soul may subsist among us, that we may 'keep the unity of the Spirit in the bond of peace,' and that our meeting may be pleasing to God, beneficial to our own souls, and by His blessing productive of general good." An address like this deserves to be impressed on the minds of modern Ministers of all denominations, especially when assembled together in their annual synods. It is the genius of apostolic teaching, and the apostolic spirit, which so largely influenced the early Methodist Preachers, and which led to the great and glorious results that we witness every where around us; and if Christianity is to win its triumphs in these lands, the same teaching must be made as prominent as ever, and the same *simplicity* must be exemplified; for "genuine simplicity will always support itself."

In answer to QUESTION VII. it is stated, "In St. Kitts we believe spiritual life, zeal, and activity, are increasing. In Nevis peace and love prevail among the Society; but the people in general have not been of late so active and lively as they were. Tortola, from the account we have received, we believe is in a prosperous state." Among the resolutions adopted at this meeting are the following: "That we never stand in the chapel to pray, when we can kneel.—That we never wear powder in the hair, nor artificial curls."

At the third annual District-Meeting, the following minute with regard to the term of a Missionary's residence in one Island occurs: "When there is but one Preacher on an Island, as in Barbadoes and Grenada, we think he should not remain more than one year at once, because he has to preach four or five times a week to the same congregation. When there are two on an Island, they may remain two years; and if three, they may remain three years, but not longer." Hence, agreeably to this reasoning, if there be four or five Missionaries in a Circuit,—as is the case sometimes in the Mission-field,—a lengthened residence of four or even five years may be permitted, and thus unnecessary expense for travelling be avoided; provided, however, that the people raise no objection to the protracted pastorate of any one such Minister. The ordinary plan is

not to extend the term of a Missionary's residence over three years.

The fourth annual District-Meeting was held in Tortola; and it would appear that the District was not then divided; for, in stationing the Preachers, St. Vincent and Grenada are mentioned, with Trinidad added. Tobago was not yet included among Wesleyan Circuits. The question, moreover, was proposed, "Is it expedient to increase the number of Districts?" **ANSWER.**—We think it is; and in order that the Windward District-Meeting might be better attended, we recommend the following alterations:—1. St. Vincent, Barbadoes, Grenada, and Trinidad. 2. Antigua and Dominica. 3. St. Christopher's, Nevis, St. Bartholomew's, St. Thomas, Tortola, and the other Virgin Islands." Of St. Thomas it is thus written in the minutes: "The Preachers of Tortola have visited the Island of St. Thomas, since it became an English Colony; and a good work is going on amongst the people. There is a good prospect of future success, could we be properly established in that Island." To the Moravian Brethren resident at St. Thomas a letter of thanks was sent by the District-Meeting, "expressive of the high sense entertained of their kindness in favouring the Wesleyan Missionaries with the use of their chapel in the town of St. Thomas, for the purpose of spreading the knowledge of the Saviour's name." Up to the present time no Wesleyan chapel has been built at St. Thomas, nor have the Missionaries been permitted by the Danish Government to preach in the Island, or even to conduct family worship. The abolition of slavery has created a more liberal spirit in the minds of Government officials; but the scattered few who fraternize with the Wesleyans, yet remain without a Pastor or house of worship.

The division of Antigua and St. Kitts into two Districts, with adjacent Islands attached to each, seems at length to have been realized, but was only of short duration.

The early Methodist Preachers, however humbly they comported themselves, were properly alive to the respect and consideration which were due to them and their sacred calling. Individuals seeking the aid of Wesleyan Ministers to baptize their children, did, in some cases, take these very children after-

wards to a Minister of the Anglican Church for re-baptism, not considering Dissenters' baptisms valid. A minute on the subject is found in the year 1812, which shows the honest straightforwardness which characterized the Missionaries. "QUESTION II.—If a person get his children baptized by a regular Clergyman after they are christened by any of our Preachers, shall we baptize this man's children in future? ANSWER.—By no means." Happily for Nonconforming communities, this vexed question has been at length set at rest, and children baptized by the Dissenting Clergy are *legally* baptized to all intents and purposes; nor can there be any doubt that the *spiritual* design of this initiatory sacrament, instituted by the Head of the Church, is scripturally valid, when performed by any duly ordained Minister of the church catholic, provided such service be accompanied by earnest prayer and faith in the covenant promise of God.

We have had occasion to advert, in a former chapter, to the high moral tone of Wesleyan doctrine, and to the strictness of Wesleyan rule, touching marriage. In the same year, (1812,) the following question occurs: "What is the rule respecting free unmarried people? ANSWER.—The Conference orders that no black or coloured woman be allowed to belong to our Society in the West Indies who cohabits with any man to whom she has not been married: only, when the slaves are not allowed to marry according to law, a solemn agreement before witnesses must be deemed sufficient."

In 1813, the first General District-Meeting began in St. Kitts. This seems to have been attended by the Missionaries from *all* the Islands,—with the exception, of course, of Jamaica,—and was in fact a West Indian Conference,—the first held in these seas. At this meeting Ministers whose names are familiar to individuals still alive, are mentioned as having been present: namely, "Messrs. Wooley, Wilson, Johnstone, Talboys, Whitehouse, Hurst, Morgan, Dixon, Riley, Gilgrass, Poole, Raby, Blackburn, and Whitworth." The work of God in Barbadoes is stated to have been thriving. "The Society increases, grows in grace, and is united in love; and the congregations are greatly enlarged. We have been violently persecuted; but, the Legislative Body interfering in our behalf, we hope in future to enjoy

peace. However, we cannot expect the work to be extensive, unless the Conference interfere in its behalf by assisting us to purchase a chapel, burying-ground, and a horse. If this be not done, the sooner the Mission is removed the better."

In this year the idea seems to have been first entertained of commencing a Mission in the Colony of Demerara. In Antigua religion is said to have prospered; in St. Kitts the prospects were encouraging. In St. Eustatius the work was also prosperous; many were truly converted to God, and others pressing after a change of heart. The congregations were large and attentive, and peace reigned in the church. In St. Bartholomew's religion was very promising; many souls had been converted to God. In Nevis the expectations entertained last year were happily realized. In Tortola, while there were three Missionaries, the work had spread and deepened amazingly, and the prospects grew brighter daily; but since there had been only two Ministers, a decay had ensued. In Dominica, when Mr. Johnstone left, prospects were cheering; but the absence of the Missionary had caused the work to suffer. In St. Vincent the work was deepening; the congregations were large, respectable, and very attentive. Many had recently joined the Society; and, from the appearances then presented, a great in-gathering of souls was reasonably anticipated. Three chapels were required, —one for St. Kitts, one for St. Vincent, and another for Tortola. For the erection of these chapels the Missionaries were instructed to open subscription lists.

In 1814, in Antigua—the District-Meeting being held there—the proposition was entertained of changing the period of holding the annual meeting from Easter to the first of February. In the Antigua District it is now held generally in the latter end of January, but in the St. Vincent District in the middle of February.

In 1815, Mr. Mortier, well known and highly honoured in the Mission field, entered on his work in the West Indies. The sum of £36 (old currency, we presume) was entered in the St. Vincent's account, as having been expended towards building Biabou chapel. The Circuit then was one extending from Windward to Leeward, Kingstown being the principal station. £252 was also charged for land and a house at Chateaubellair.

This year Demerara was at length put among the Circuits, and Mr. Talboys was appointed as its Missionary. In Antigua true piety is represented as increasing; and "the comforts resulting from a life devoted to God are happily experienced by many, while others are longing for brighter evidences of the Divine favour." Many from the country had cast in their lot with the people of God; but in St. John's comparatively few had joined, though the congregations were very large. In Kingstown, St. Vincent, the congregations were large, respectable, and serious; there was a growing attention to the word preached; and the work of God in general had deepened. Habitations having been made at Windward and Leeward, and additional means of grace introduced, the work had prospered in both the remote parts of the Island, and the prospects were truly pleasing. The Missionaries this year contended for the right of returning home at the expiration of six years,—an early period certainly, unless the climate had proved extremely pernicious. We are not surprised, therefore, at the strong protest of the Committee in London on the subject.

In 1817 a new Chapel is stated to have been built at Cha-teaubellair in St. Vincent. In Dominica much good had been done. Backsliders were reclaimed, old professors converted, sinners were induced to seek redemption through the blood of Christ: the prospects were flattering, and Methodism appeared to have acquired a footing unprecedented in the Colony. In Demerara the work of the Lord was in a prosperous state; the numbers were increasing daily; many were advancing in the Divine life, and the prospects were very promising. In this year Tobago is mentioned for the first time. A new chapel being wanted in Barbadoes, and several advantages being held out on the question of purchasing land, Mr. Wooley, the Chairman, was requested to visit Barbadoes, on his way to Tobago, and to transmit, for the information of the Committee, the result of his inquiries.

At the District-Meeting held this year, the question of the frequent and inconvenient change of the Missionary Secretariat was discussed, and the following resolutions were arrived at on the subject: "We do not wish to dictate to so judicious a body as the Conference; but we earnestly recommend to their attention

the necessity of appointing a Stationary Secretary; and as it is not so much our satisfaction as the good of the Mission which we have in view, it is supposed that the Conference will not treat with indifference what we so feelingly urge them to regard." There can be but one opinion on this subject, in the minds of any who are well acquainted with the foreign work: it is, that a change in the Secretariat at home, unless it be called for by pressing necessity, is injurious to the harmonious working of the Missions in these lands. Bermuda was this year allied to the Antigua District, to facilitate a suitable interchange of Preachers.

In 1818, the General District-Meeting was held in Antigua, which was still the head-quarters of the West Indian Mission in the District. At this meeting we find recorded, as accessions to the Mission, Messrs. Moses and Jonathan Rayner, Daniel Hillier, and William White, not forgetting the equally honoured name of William Shrewsbury, who had been one year in the field. In this year Mr. Mortier was transferred to the Demerara Mission, where he laboured long and usefully. The erection of a chapel at Dieppe Bay, St. Kitts, is an item in the accounts read at the meeting; as also that of a chapel at Princes Town, and of Mount Zion chapel in St. Vincent. Honourable mention is made of the death of Mr. Beacock in Dominica, who is said to have been "a man of great simplicity and unaffected piety, being influenced by the tenderest pity for the souls of men." In St. Vincent, the decrease in numbers which had taken place is said to be owing to the influence of prejudice among the majority of slave-holders against the Mission,—an evil which had operated, more or less, ever since the insurrection in Barbadoes. In Antigua Methodism, notwithstanding the attempts to becloud its glory, had risen superior to the efforts of enemies; and the brethren were confident that its foes would in vain endeavour to injure and retard it. Much deep and solid piety was exemplified by the Society in Basseterre, St. Kitts.

In this year it was decided that public collections should be made, in all the Wesleyan chapels in the District, on behalf of Missions to foreign and pagan lands. Thus at this crisis did the West Indian church awake to a sense of its responsibility in this matter. Not content to be evangelized and disciplined them-

selves, as infant churches, they now arose to obey the Saviour's precept, "Go and disciple all nations." "Freely ye have received, freely give." "As ye would that men should do to you, do ye even so to them: for this is the law and the Prophets." "He that loveth another hath fulfilled the law:" yea, "love is the fulfilling of the law." How much more obligatory are these evangelical precepts in the present history of the Wesleyan Missions, which, though contending with financial difficulties, have attained to ripeness in years and experience! It was recommended, that Mr. Wooley, the Chairman, should accompany Mr. Rayner to Tobago, in order to the commencement of the Mission in that Island. Thus did God smile on this Isle of the sea.

There was a question entertained at this District-Meeting which deserves particular attention. The subject was the raising of a native Ministry, through the medium of men of colour. "QUESTION XXI.—What is the opinion of this meeting respecting the request of the Committee to find out and recommend to them suitable coloured men, who may be employed in the work of the Mission in those places by them specified? ANSWER.—We ought to act upon it with very great caution." With all deference to the District-Meeting of 1818, this was no answer to the important question so wisely put by the Committee; a question, be it known, which they have often proposed with sincerity and point. "QUESTION XXII.—Has this Meeting any proper person of colour to recommend to the notice of the Committee? ANSWER.———, who shall be examined according to rule by the Committee appointed, and the result sent home." This individual, a descendant of Africa on his mother's side, was received by the Committee, and was always kindly dealt with by them. Considering the unfavourable circumstances in which he was placed in earlier years for acquiring knowledge, he acquitted himself with much credit. He possessed considerable natural abilities: his zeal, which was great, led him to brave difficulties, to despise insults, and to preach the Gospel in his own style, wherever and whenever he had opportunity, and even in the drawing-rooms of gentlemen and Clergymen, who treated him with the highest respect, while some of them yielded to the

force of his unadorned eloquence, and acknowledged him as their spiritual father. He was a giant in his day, and held on his course, until it was unhappily arrested a few years ago. He now lives in exile, awaiting with hope the day when he shall emerge out of his eclipse into clear light, ere he be summoned to stand at the bar of Him who originally called His servant to be a powerful and successful witness for Himself. When he reads these lines, he will bend his spirit again before the cross of his Saviour, and, it may be, will rise into liberty, dignity, and peace. At least, so does the writer from his inmost heart pray for his old and well-beloved friend.

In 1819, under the presidency of Mr. Gilgrass in Antigua, the brethren of the St. Vincent District, now accustomed to meet annually in their own portion of the West Indian field, were permitted to be present, while a certain case, in which they had unitedly taken action the preceding year, was undergoing consideration. A singular minute is found in connexion with Tortola this year. "In the course of last year, though we were deprived of nearly one hundred members, who were sold to an owner who would not allow them to attend our ministry, our numbers are increased." How revolting to every properly constituted mind are such degradation and enslavement of soul and body, and such a prohibition to obey the dictates of conscience! In St. Martin's a general door was opened for the preaching of the Gospel, every encouragement was given that could be expected, and a small Society was formed. In the minutes of this year Anguilla is named: not a few of the members there "enjoyed the pardoning love of God, whilst several of them seemed to thirst for full salvation."

To the Antigua accounts, read at the annual meeting held on February 14th, 1820, at St. Kitts, the name of David Barnes is attached for the first time as Steward. At this period, then, did the Wesleyan Ministers begin to adopt the English usage of appointing lay gentlemen of sufficient intelligence and character as Society, Circuit, and Chapel Stewards. Nor would the number of such valuable agents be so small as it is, were the influential laymen of the Methodist Church as willing to assume that office, with its cares and responsibilities, as they are

in the mother country. In many cases, a hearty co-operation with the Ministers in raising finances, and a supervision of the quarterly and annual accounts, are the only duties which Stewards in the West Indies have been found ready to perform. Could West Indian Methodism, in all its phases, be assimilated to English Methodism, it would be very beneficial; but circumstances, for the present at least, forbid it on every Station, and particularly in small villages forming parts of a Circuit. In the principal towns it is seldom indeed that the Superintendent Minister has to bear the whole weight of burdensome anxieties arising from official financial causes; but in some Circuits this is still the case, rendering the duties of this functionary the more onerous. Our honoured friend, whose name is thus identified with the financial working of Methodism as Steward, has served long and faithfully in several offices of trust and importance; and though various storms have passed over his head, he has surmounted many a billow, and yet lives, an ornament to the Wesleyan Church, respected and beloved by the whole community of Antigua.

Of the deaths recorded this year, that of Jonathan Rayner, from yellow fever, is thus referred to: "His piety was genuine, and his character unexceptionable. He travelled with much acceptance, witnessed a good confession, and died in peace." Mr. Maddock, from local knowledge and a particular impression on his own mind, was deemed the most proper person to begin a Mission in Montserrat, which is for the first time found amongst the Stations, and which, for several reasons, was considered to be a proper field for missionary enterprise.

The work of God in Dominica was this year unfavourably reported of, by reason of the death of the Missionary in 1817. From this period till 1819, no Missionary had been appointed to labour there: many of the people had removed to other Colonies. Those who remained in the country parts of the Island became negligent; those, however, who lived in Roseau retained their integrity, as did a few at Prince Rupert's and two other places. These were united together with about one hundred, who joined the Society in the course of the year, including fourteen soldiers of the Ninth Regiment.

Of the Roseau Society the most favourable account was given. The means of grace were well attended, and a pleasing increase had taken place in the Bands and in the number of communicants. It was at this season that Miss Gordan, for many years a Leader, and the Superintendent of the girls' department of the Sunday-school, distinguished herself by heading the Society in Roseau, in the unavoidable absence of the Minister; conducting Prayer-Meetings, receiving and retaining funds, till the arrival of a Missionary, and exercising a modest, wise, and wholesome oversight of the Society. What an amount of good have female piety and womanly heroism accomplished in behalf of Christianity, in primitive times, in the days to which we advert, and even in the present year! Such worthy women rank among the Mary's, Dorcas's, Priscilla's, and others famed in Scripture history, whose names are handed down to posterity, and whose characters are embalmed in the memories of thousands of warm and affectionate hearts.

In Antigua the work of God continued to flourish. The congregations were large and respectable; while many had finished their Christian course with joy, others had entered upon it. Greater prominence is henceforth given in the minutes to the question of education in Sunday-schools, which proves the advancing state of the Mission. In Dominica, though the Island was deprived of the labour of a Missionary, the children were greatly improving, and the school was rising. In Antigua, the good resulting from the Sunday-school was truly encouraging. In Nevis, two schools were reported, one in Charlestown, and the other at Gingerland. The town school seems, moreover, to have assembled every morning, from six till seven o'clock. At that period "the prospects were bright." In St. Kitts, the school at Sandy Point was not reported of favourably; but that of Old Road continued in a very prosperous state. The teachers and scholars were regular in their attendance, and the children had made considerable improvement. In St. Eustatius many children had committed to memory the greater part of the four Gospels. They were required to repeat six verses of Scripture every Sabbath-morning. In Tortola, a recent hurricane had destroyed the lessons and cards, and led to the

discontinuance of the school: but, at the beginning of the year, it had been re-organized, and conducted on the Lancasterian system.

A proposal was made at this District-Meeting, that the allowances to Missionaries should be made in round sums, instead of being classified into various items; but it does not appear that the proposition was accepted. Such a mode of paying the incomes of the Missionaries would be vastly preferable to the custom still retained from olden times. The rule of furnishing written reports of Societies and schools, rather than verbal ones, was at this meeting required to be observed for the future.

At the meeting held in Antigua in 1821, the names of Hirst, Janion, Hyde, Grimshaw, and Felvus, occur as reinforcements to the missionary band. A chapel at Montserrat was being built this year.

For some years no further record is made of the St. Vincent District, or of Demerara in connexion with the Antigua District, which had now settled down into a regular District of itself. Nor was there any further division of the Leeward Islands into Districts; but, from Dominica and Antigua down to Tortola and the Virgin Isles, the whole chain of Islands was joined in one compact District.

These Missions had now greatly advanced; and we feel ourselves, as we search the ancient records of the Antigua District, emerging from the mists of the morning twilight, and moving onwards to those times of modern date, when the Wesleyan Church in these lands acquired a manhood, vigour, intelligence, respectability, and influence, unknown to former years, however the ancient times may have been distinguished by spiritual influences, by large accessions, and by numerous conversions to God in every Colony. In illustration of this remark, let the reader ponder the reports furnished in 1821. The Missionaries had the pleasing satisfaction of witnessing in Antigua, in several instances, a decrease of prejudice, and, in all the stations on the Circuit, an increase of regular hearers, more earnest attention to the truths taught, and, in some cases, evident conversions; while in all the Societies the work of grace had deepened in

many hearts. In Roseau, Dominica, the work of God was also being strengthened in the souls of many believers, and was spreading among those that were "without." A second Missionary had, at the instance of a landed proprietor, been sent by the Committee to reside at St. Joseph's, in the vicinity of Layou,—one of the present stations of the Wesleyan Church, where a prospect presented itself of ministerial usefulness on the estates in the neighbourhood. Roman Catholics were inquiring the "way to Zion;" and it was thought that preaching in the French language, sanctioned and encouraged as it was by the Governor, would be attended with beneficial results. A fourth Missionary was begged for Prince Rupert's and the Windward part of the Island, where no Minister of the Gospel then resided, but which has at length become the seat of the largest Wesleyan Society in Dominica. The Mission was "expressly sanctioned by the Government, and, it is believed, approved of by some of the most respectable and best informed persons."

The Mission lately commenced in Montserrat had exhibited encouraging prospects, and the amount of actual good already realized was truly gratifying. Of the few who had as yet joined the Society, many had obtained "redemption in the blood of Christ, the forgiveness of their sins;" and all the others were pressing after that blessing. The completion of the new chapel was looked forward to, as a most desirable event, inasmuch as a greater number would be brought under the ministry of the word than could be accommodated in the building then used for worship.

In the principal station, Basseterre, St. Kitts, the congregations continued large, and increased in respectability. "The place is too strait for us; and this only reason prevents scores from sitting under our ministry." Thus wrote the Missionaries, and they further reported that the Society grew in grace, and was orderly and in good discipline. Such a spectacle would have caused an Apostle to rejoice,—"*beholding their order, and the steadfastness of their faith in Christ.*" (Col. ii. 5.) Many enjoyed holiness of heart, manifested rectitude of principle, exemplified purity of motive, and "*adorned the doctrine*"

of God their Saviour in all things." Others hungered and thirsted after righteousness. A few had recently received the evidence of the forgiveness of their sins, and were made happy in God. The firm discipline and the rigid morality of the Wesleyan Church, especially on the question of marriage, had in 1821 caused many to withdraw themselves from that body in St. Kitts, and kept many more from joining the Society there, as in other Islands also. If the Missionaries (as they say in their returns to the Committee) had admitted parties into communion who were living together as man and wife, the number of members in Society would have been greater; but they strictly required such persons to enter into the bonds of matrimony, even though marriages between slaves were illegal.

The Old Road Society in St. Kitts this year presented motives for gratitude, humility, and diligence. The congregations were generally good; but conversions from sin to holiness were not so apparent as could have been desired, and as the Missionaries had a right to expect. At Palmetto Point, lying between Basseterre and Old Road, there was an increasingly excellent feeling. At Sandy Point, distant about five miles from Old Road, the congregation had increased. Dieppe Bay is reported of this year for the first time: it is a distant outstation, to the north of the Island. The Society at Half-Way Tree, situated between Old Road and Sandy Point, was in a flourishing state, there having been a considerable addition of members during the past year. Amongst the soldiers in garrison on Brimstone Hill, the word of God had been made a blessing; several of them had experienced sound conversion, had stood their ground amid the many temptations to which they were daily exposed, and had witnessed a good confession.

In St. Eustatius the Society had much revived, and was united and zealous for the spread of vital godliness. Two remarkable conversions had occurred; many were convinced of sin, and had joined themselves to the Society. Three new places had been opened for preaching. Several members had died, in the course of the previous year, triumphing in the God of their salvation. Many of those who had been most prejudiced

against the Wesleyans, now regularly attended the religious services, and subscribed to the various funds.

In St. Bartholomew's the congregations were large, and the Society was in a good state. Some had found pardon, and others were athirst for full salvation. A dreadful hurricane—a visitation to which these Islands are fearfully subject—had occurred during the past year, and had effected great damage to property. Here, as in St. Eustatius, several had died in the triumph of faith, having previously borne strong testimony to the power of Divine Grace.

The new Mission in St. Martin's continued to afford encouraging prospects. The want of a chapel had been distressingly felt, but was at length supplied by a commodious building, capable of accommodating five hundred persons. The services were well attended. Attention had been paid to the catechetical form of instruction, from which great advantage had been derived both by adults and children. In Tortola the congregations were large and attentive. The Head of the Church was reviving His work generally on the Island, but especially in Road Town, the capital. There had been lately a large addition to the Society, including many re-captured Africans, sixteen of whom had been baptized on January 14th. A chapel and residence for the Missionary were stated to be necessary at Willoughby Bay, in the Island of Antigua.

This year Mr. Harrison, afterward Chairman of the District, was proposed as a candidate for the Mission work, and recommended for Dominica, he having himself expressed a desire to be appointed there; and his having some acquaintance with the French language seemed to render the appointment desirable. Mr. Harrison was born in England about 1790, and received a liberal education. He came to Antigua at twenty years of age, and had since been a manager on an estate, where his conduct secured him the good will of all. About 1817, a saving change passed over his soul; and by his uniform demeanour he evinced its reality, and commended himself to the affections and confidence of the Wesleyan Church. For about two years he had been in the habit of giving private lectures to a circle of pious friends, while the word and Spirit of God were

deeply influencing his mind and heart. Through the instrumentality of certain individuals in connexion with Methodism, he was constrained to come forth publicly to preach the word of life and salvation. After he had officiated for some time to the satisfaction of the Ministers, he received stringent orders from the attorney of the estate on which he lived to desist from preaching, or to quit the property. The Missionaries consulted on his case, and advised him to adopt the alternative of ceasing for the present to preach, till their annual meeting should take place, when, doubtless, he would be recommended to the Committee and Conference, as a fit person to be admitted into the Wesleyan Ministry. When proposed to the meeting, he gave entire satisfaction as to the soundness and depth of his Christian experience, the purity of his orthodoxy, his call to preach the Gospel, and his cordial approval of Wesleyan discipline. Mr. Harrison, it is hardly necessary to say, was admitted into the Wesleyan Ministry, laboured with much acceptance, and occupied eventually the vacant chair of the District Synod of Ministers, for which his education, gentlemanly bearing, and accomplished manners so eminently fitted him. Few men in the Wesleyan Connexion have more adorned its ranks than did Mr. Harrison. His talents were not of a very high order, nor were his preaching abilities remarkable; but classical advantages unmistakeably developed themselves, and the *animus* of the man bespoke superior early training and genteel associations. He lived in an atmosphere of gentle, unassuming love, which, while it won and attracted, acquired for him sincere respect, and raised every where many friends and admirers. The very style in which he read our beautiful liturgy, and in which his sermons were delivered, told that Wesleyanism had gained a bright accession to its ranks when Thomas Harrison became a Wesleyan Minister. Ill health compelled his removal to England, where for many years he lived in retirement as a Supernumerary Minister, in easy circumstances, having inherited a fortune; and but a few years since he there died, beloved and deeply regretted by all who knew him.

The reports of schools and of education were this year (1821) increasingly satisfactory. In Dominica there had been a consi-

derable increase in the number of the children, several of whom were of that description which most needs our help; and an improvement had been manifested, both in their affectionate attachment to the school, and in the good impressions made on their minds. An average attendance of nearly 190 children speaks well for education in Dominica at this era of colonial slavery. Besides meeting twice on the Sabbath, the school assembled from six to eight o'clock in the morning of Tuesday, Thursday, and Saturday.

In Montserrat the same promising appearances presented themselves: 160 children, formed into thirteen classes, regularly instructed by as many teachers, was a great achievement for an infant Mission. On Friday mornings they were regularly catechized. On Monday mornings they were taught the Church of England Catechism. Many of them repeated and sang several hymns, and rehearsed many chapters in the Scriptures, which they had committed to memory. In Charlestown, Nevis, the school, instructed daily in the chapel from six to eight A.M., averaged in attendance 70 children. Nine teachers officiated, and the Missionary taught the first principles of our blessed religion. Two public examinations had given an *éclat* to educational pursuits. The history of Joseph, parts of our Saviour's Sermon on the Mount, Psalms, hymns, and select pieces of poetry, were learnt, and repeated to the satisfaction of the audience. In Gingerland, in the same Island, education was also progressing slowly, but surely. Once a fortnight, forty Africans belonging to T. T. Cottle, Esq., (late President of the Island,) were catechized by the Missionary in charge. It produced considerable pleasure to witness the kind disposition of their master in preparing a place for worship on his estate, and in evincing a Christian zeal for their religious instruction.

Morning instruction was daily given in Basseterre, St. Kitts, and about eighty children were in regular attendance. In the country stations, education was perceptibly advancing, amid many difficulties and obstructions.

In St. Eustatius, the school was in a prosperous state. The ignorance that reigned there is represented as having been deplorable, and vice of various descriptions was proportionably

visible ; but light had broken in upon the prevailing darkness ; and the circumstance of 200 children being there taught, and many of them being able to read and to repeat portions of the four Gospels, showed that education was beginning to assert its claims to the attention of all. Two sermons preached, the one in the Dutch church, and the other in the Wesleyan chapel, and both for the enlightenment of "poor white children in a day-school," bespoke the commendable interest manifested by the religious portion of the inhabitants for the culture of the young and formerly neglected populace, whether black, coloured, or white ; for the Governor's permission had been obtained to establish another school for the benefit of poor coloured children, towards the support of which nineteen subscribers had been obtained.

In St. Bartholomew's, while attention was paid to education, the morals of the children were carefully watched. The school here also was a morning school. In St. Martin's catechetical instruction was given to the children two mornings in every week by the Missionary. Several had made improvement in the first rudiments of Christianity, and in learning passages of Scripture and Watts's Hymns and Spiritual Songs.

The question of the appointment of Stewards was again mooted at this meeting : they were to let sittings in the chapels, disburse all chapel expenses, and keep the chapel accounts separately from those of the Society, paying all balances, at least quarterly, into the hands of the Circuit Steward. The Ministers have, therefore, been always anxious to relieve themselves from all pecuniary responsibilities, as far as they could do so safely and consistently.

The question of employing suitable persons as Catechists "from the black and coloured people," who might assist in schools, visit the sick on estates, read prayers, exhort in our country congregations, and be supported by our Societies,—was entertained at this meeting, and submitted to the Committee in London ; but it does not seem to have received that cordial approval which was anticipated. Doubtless, the Committee thought that greater encouragement should be given to a native Ministry, selected from the very class of persons quoted above ; and

that any inferior order of labourers might tend to excite feelings of jealousy, and to engender discord in the Societies. Not that we wholly discourage such an agency. For our views on this question we refer the reader to our chapter on a Native Ministry.

In the year 1822, the District-Meeting (the last from whose minutes we shall quote) was held in St. Kitts, beginning on Saturday, February 2nd, 1822. There were present Messrs. Whitehouse, Brown, Heyde, Catts, Felvus, Morgan, Hirst, Grimshaw, Harrison, Pinnock, French, Gilgrass, Parkin, White, Truscott, Janion, and Oke,—the greatly beloved and highly popular Missionary. The happy deaths of John Haddock, Joseph Chapman, and John Dace are recorded. The last year had been, in Antigua, a season of special revival,—the result, it is thought, of two hours spent at the former District-Meeting in special earnest prayer for an outpouring of the Holy Spirit on the Ministers themselves, and on the Societies in the West Indies; for, while the Meeting was thus solemnly engaged, several assembled in that congregation received a sense of pardon, and one or two obtained purity of heart. Many young persons were that year brought out of the world, whose lives and conversation showed that they had “put on the Lord Jesus Christ.”

Among the children of the several schools in Antigua there had been a blessed work; great numbers had given themselves to God and to His church, and had “counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord.” “Out of the mouths of” these “babes had God ordained praise.” Both among children and adults blessed instances had been given of the supporting power of religion in a dying hour. One clasped the Bible to his heart, and, striking it with both hands, cried out with indescribable feelings, “O blessed Bible, O blessed Bible, O blessed Bible!” until his strength failed him. Another, a female Lazarus, visited by Mr. Whitehouse, when struggling in the arms of death, triumphantly exclaimed, “O Jesus! what a Saviour! What a precious Saviour!” On the pious Missionary speaking to her of her approach to glory, she literally laughed for joy, and cried

out, "What a glorious mansion!" In a short time her happy spirit took possession of that mansion.

An idea of the prosperity realized in Antigua at this period may be formed from the simple fact, that nine hundred persons had been received that year on trial for membership at the Leaders' Meetings. Nor was this all: the prospect was highly cheering. A spirit of prayer had been poured forth; there was growing simplicity in all the congregations; the word preached was the power of God unto salvation; prejudice had been driven into a corner. Many once indifferent, or openly and actively opposed to religion, appeared on the Lord's side, and manifested a concern for the success of the Mission, and that not from interested motives, but as though they too had learnt to estimate the worth of "souls for whom Christ died." Thus did Messrs. Whitehouse, Hyde, Parkin, and Harrison (all choice and valuable men) rejoice in the growing empire of their King, through the medium of that once much maligned cause with which they had identified themselves.

In Dominica, too, the cause of God was in successful progress. Public opinion had become increasingly favourable, and the tide of prejudice had slackened greatly in the higher walks of life. In Roseau there was an increase in numbers and piety. At St. Joseph's a Society had been formed; and at Prince Rupert's the Society would have advanced, could a Missionary have been found for it, and, if found, could he have lived in that locality, so noted for malaria. From Montserrat Mr. Janion reported favourably of the rising and spreading cause. In Nevis there had been a net increase in numbers, and the cause of God was gradually extending itself throughout the land. A similar report was made from St. Kitts; but in St. Eustatius, while the congregations were large and respectable, several painful changes had operated against prosperity; yet five new preaching-places had been opened, where the Gospel had been proclaimed to slaves. In St. Barts, the loss of the chapel by hurricane was still painfully felt; and the death of a Missionary had excited sympathetic feeling creditable to the character of the people. In St. Martin's the town congregations were large and respectable, and good had been done, while thirty-two

persons had been admitted into the Society during the past year.

Anguilla was beginning at length to hold up its head ; and in Tortola the Missionaries express thankfulness for souls added to the church, conversions witnessed, and piety augmented. The scholastic department of the Mission was equally healthful with the ecclesiastical. In Dominica the Teachers had sought union and concentration by forming themselves into a Committee ; the advantages of which had been proved by the business of the school being performed in a more interesting and effective style. The children were giving good promise of future piety and usefulness ; and some Teachers had been raised from the school, which thus already yielded fruit. In Nevis the Missionaries felt "unspeakable pleasure in being able to say that their school was in a flourishing state." In St. Eustatius, on Thursday mornings a sermon had been preached to the children, and about ten boys and ten girls were met in class once a week. On one estate a school had been established for slaves.

In Tortola the number of scholars now amounted to 244 : of these the majority of adults were re-captured Africans, and several women from sixty to seventy years of age. This year the demand for chapels was almost universal. In Antigua chapels building, or to be built, are stated to be, "Parham, a chapel to hold fifteen hundred,"—so greatly had the cause of Christianity extended itself in this vicinity,—Point, north-west end of St. John's, "a chapel to contain seven hundred."

In Dominica, the lack of chapel accommodation was sadly felt. In Roseau a house of prayer was said to be "absolutely and indispensably NECESSARY, and should certainly be built IMMEDIATELY,—say 60 by 40, to admit a gallery." Such is the little chapel whose architectural beauty adorns Roseau, and which has proved a blessing to the Protestant population of that splendid Isle. At St. Joseph's, near Layou, and Prince Rupert's, there were no chapels, although one was much wanted at each place. Nothing in these minutes is said of Lasoye, at the extreme end of the Island,—a field of labour which has abundantly rewarded the husbandman's exertions.

In Nevis a chapel was wanted at the north-east side of the

Island, in a place popularly called "the Castle." That being erected, the Island would be encircled with Wesleyan chapels, and thoroughly imbued with Wesleyan influence. In St. Kitts, at Basseterre, a chapel of 75 feet by 55 was pressingly demanded; so much so that a loan of £1,000 was solicited from the Committee, and the chapel was built, through the indefatigable exertions of Mr. Morgan the Missionary. It is a neat and handsome building; and it was doubtless from this chapel that Mr. Cullingford, then in the Antigua District, modelled the beautiful one in Kingstown, St. Vincent, as it respects internal arrangement. In St. Eustatius the cry also was, "A new chapel!" the old one being "insufficient." So in St. Barts, "A chapel wanted, 60 by 40." In Montserrat the new chapel was finished, 44 feet by 26; and in St. Martin's one had been built, 45 feet by 32. Thus was Methodism ecclesiastically and educationally spreading itself through the length and breadth of the Antigua District.

In addition to Mr. Barnes, Mr. Charles A. Hart is named this year as a Circuit Steward in Antigua. Thus were the forms at least of English Methodism maintained in this the oldest Wesleyan Church in the Western Antilles. In Dominica Mr. White, the Missionary, signed the accounts, there being no Steward; and this seems to have been also the case in all the other Islands of the District up to the year 1822. A favourable answer had, it appears, at length been received from the Committee on the subject of the employment of native Catechists; but it does not seem that such agents were ever employed in the Antigua District. A request was made that the Committee would consider the propriety of sending a special message or a deputation to the Government of Denmark, begging permission for St. Thomas to be visited by Wesleyan Missionaries; on the presumption that, as the London Missionary Society had been successful in an application which they made, similar success might crown another attempt to establish Wesleyan Methodism there. But the application was either not made, or, if made, was not complied with, as the only Christian bodies tolerated in that Island are the Dutch Reformed Church, the *Unitas Fratrum*, the Lutherans, the Church of England, and the Romanists. Santa Cruz is similarly situated,—a beautiful spot, which would

have been spiritually enriched by the presence and labours of the Wesleyan Missionaries. It is also to be regretted that the Island of St. Lucia, in the immediate neighbourhood of St. Vincent, has not been leavened with the doctrines, and blessed with the ordinances and discipline, of Methodism. A few members, scattered here and there, as in St. Thomas, led by some devoted 'one, and assembling for worship and Christian fellowship, are all that the laity of Methodism have ever been able to realize; and now there are scarcely any Wesleyans on the Island, and they have no church organization and no meetings for worship there.

Our extracts from these highly interesting minutes must now be brought to a close. They reveal the steady, gradual, continued spread and progress of a great system of truth, which, wherever and however it gained a place, influenced the inhabitants for good, led to 'a revolution in mind, feeling, and practice, created Christian families, promoted the public weal, and enhanced the happiness and dignity of man. Such a system is beneficent; it is God-like: it is needed every where, and the world cannot dispense with it. Other systems may work their moral wonders, but Methodism has in it a peculiarity and earnestness adapted to the world's pressing necessities. It is essentially aggressive. It does not merely stand like the friendly light-house to indicate danger, and to point to the path of safety; it does not merely attract by its inherent excellency; but it bears its commission and actually carries its blessings to the poor, the ignorant, the neglected, the outcasts of the sons of men. To these it is specially sent with the message of mercy, and with the offer of reconciliation. It is designed to make inroads on the territories of darkness and sin, and to win back to Christ a revolted world.

The minutes of which we have made such copious use, tell of the painstaking efforts of the first Missionaries. Those early morning schools, those Sunday-schools, to which we have called attention, the portions of Scripture committed to memory by the young, and those hymns of Watts and other sacred poets, were laying the foundation of a mighty fabric. Those labours of simple love, and those industrious visits to estates, were

acknowledged and honoured of God; and though St. Barts may now possess no resident Missionary,—though Anguilla is deprived also of its Pastor,—though Dominica has but one ordained Minister, instead of three,—though Montserrat has a solitary Missionary, where two once lived,—though Tortola has only two Ministers, instead of three,—though St. Kitts has four Missionaries, where she had five recently,—yet those lands are saturated with Christian truth; there churches thrive and prosper, despite the existing commercial and agricultural depression; and amid declensions and apostasies, through evil and through good report, Wesleyan Methodism still holds on her steady course, for ever blessing, because herself for ever blessed.

Chapter vi.

PROGRESS OF METHODISM IN ANTIGUA.

"Your particular designation is to endeavour to promote the religious instruction and conversion of the ignorant pagan, and neglected black and coloured, population of the Island or Station to which you may be appointed, and of all others who may be willing to hear you."—INSTRUCTIONS OF THE WESLEYAN MISSIONARY COMMITTEE IN LONDON TO THEIR MISSIONARIES.

OUR review of the introduction of Methodism into Antigua, and its subsequent progress there, was interrupted by a survey of the early character of Methodism in the Antigua and St. Vincent Districts. It is time, therefore, that we resume the subject with immediate reference to Antigua itself. Were we writing a work specifically on the Missions of the church catholic, it would of course be invidious to give such a prominence to the proceedings of a single branch of it; but we are now engaged in exhibiting details of the onward march and triumphant success of one particular religious body, which has every where left the clearest and most indubitable evidences of its potency for good, placing the inhabitants of these lands, and particularly the black and coloured classes, under lasting obligation to it, as we shall show in reference to each of the Islands yet to be reviewed; and this we shall do without depreciating other Nonconforming bodies, which have brought their powers to bear on the wants of the coloured tribes, when the English Church was powerless for good, whatever service she may since have rendered to the neglected portion of the human family inhabiting these Isles.

If a philanthropist desired to select a spot in the Antilles where he could at a glance see the results of Wesleyan labour, without travelling to other lands in the immediate neighbourhood, we would conduct him to Antigua, where Methodism was

first introduced, where it wrought moral miracles, seized largely on the public mind, and benefitted alike the upper and lower classes of that description of society which it was intended to reach, namely, the black and coloured people. We lay a particular stress on this question, as we have met with men, partly, or wholly, of African origin, who either affect not to be aware of the advantages which they and their ancestors derived from Methodism, or else choose practically to ignore the fact, and who seldom or never grace a Wesleyan chapel with their presence, or, if they go occasionally, merely do so to patronize the non-aristocratic sect; while, from political motives, they attend the services of the Established Church, if they frequent any place of worship, at all, or prefer being considered as attached to that body, because of the (seeming) greater respectability of those who frequent its services, such for instance as the Governor, the Council, the Magistracy, and many Members of the House of Assembly. Some would think that they were in a fair way of being overlooked, if lucrative appointments were likely to occur, should they never be seen at church. We have, indeed, heard it asserted that Methodism is not sufficiently *respectable* for a certain class of coloured persons, and that true respectability is to be found only in the National Church. We shall not stop here to analyse what constitutes real respectability, feeling quite content in the knowledge that Methodism has accomplished her mission, as it respects the coloured tribes, and that she has among her devoted adherents some of the worthiest, the most respectable, and the most intelligent in every community in the West Indies.

From the earliest period, in Antigua, the most intelligent and respectable persons of mixed blood were the pillars of Methodism. We may name a few:—the Moore's, Gilbert's, Thwaites's, Lynch's, and others. Miss Moore has passed to her reward; so have Mrs. Gilbert and Mrs. Thwaites; so has the eldest Miss Lynch. The remaining branches of the Moore and Lynch family belong to a reputable portion of the coloured class in Antigua; and yet some of them are now honourably identified with Wesleyan Methodism. Many, indeed, in every Colony in the West Indies, have been rendered respectable by

connexion with that body, who, apart from such connexion, would possibly have continued in spiritual ignorance and sin, and, like some of their progenitors, have lived and died unknown and neglected. Others, of previously good fame and respectable connexion, have, on joining the Wesleyan Church, become decided accessions to it, and have been its brightest ornaments.

We should like to take our stand at English Harbour, and here begin to date the triumphs of truth and the victories of righteousness; for here it was that our primitive worthies fought and conquered, and hence the fire spread, leaving but few spots unvisited, namely, Popeshead, Old Road, and the Valley. At Popeshead no Mission was ever formed; but the Moravians have done their part well and faithfully in that neighbourhood, and have abundantly supplied any deficiencies which from time to time have arisen. It is so also at Old Road, (a picturesque part of the Island,) where they have a superior Mission. Of late years a Wesleyan cause has been created at Sawcott's, on the way to Old Road; and at Bolan's, in the neighbourhood of the Valley Division, a chapel has been built; but here also Moravianism has unostentatiously blessed the neighbourhood.

Beginning with St. John's, we may mention several whose memories are held in esteem. Of Miss Moore, just adverted to, it is proper to remark, that her talents were of a high order, and fitted her to occupy an exalted sphere. She possessed the talent of public speaking, and actually preached the Gospel in her native land and in England. Conscientiously impressed that it was her duty to do so, it was not easy to persuade her that she was in error; and yet it was in Methodism clearly an irregularity, which could hardly have been tolerated, particularly in those primitive times,—unless, indeed, it had been admitted that, like Mrs. Fletcher, she had a special and extraordinary dispensation from above. But this admission was not made by the Preachers of the day: the result was a misunderstanding, which led Miss Moore to unite herself with the Moravians, whose services she regularly attended on the Sabbath morning, and with whom she communicated at the Supper of the Lord;

but in the evening she had preaching in her own house, attended chiefly by her own sex; and the United Brethren never discountenanced this proceeding. On a simple erection, made in the shape of a pulpit, she took her stand, and held forth the word of life. When the insurrection mentioned in a preceding chapter occurred in Antigua, she was foremost in the rank of the peace-makers. Mounting a chair in the market-place, she addressed her rural audience, and persuaded them to desist from disobedience to the law. For many years did this remarkable lady live in St. John's, respected by all, and beloved by those who knew her best. Her end was peace.

One of the brightest ornaments of the Wesleyan Church in Antigua was Miss Ann M'Causland, known by the favourite designation of "Miss Pinkey." Her house was opened every Thursday evening for a public prayer-meeting, which was held by one of the brethren appointed on the Prayer-Leaders' Plan. She was herself a Class-Leader, and one of the best women that ever lived. Benevolence, simplicity, earnestness, zeal, and Christian joy, were remarkable features in her character. She conducted a baking establishment in St. John's, and often went to the merchants' stores to buy flour, on which occasions she preached the Gospel in all fidelity and tenderness, affectionately and earnestly exhorting the young men, clerks in the establishment, and their masters too, to "flee from the wrath to come," and inviting them to attend the Wesleyan Chapel; which many of them did, from her persuasive counsel, and there derived instruction and warning. She recommended religion to them in its most attractive colours, as yielding the most delightful enjoyments, and as saving from ten thousand troubles. This excellent old lady drank in the word of God, as the earth receives the refreshing and fertilizing dews of heaven. Never was she absent from the house of God, unless sickness detained her at home. Her devotion was fervent and joyous; and sometimes she would take such rapturous interest in the worship, and feel so sensibly the truth of the doctrines propounded from the pulpit, that she could scarcely restrain herself from shouting aloud; and often she has been heard to exclaim, "Yes, Jesus!" "Blessed Saviour!" "Amen!" "God grant

it!" Thus happily did this Christian live; and her death was triumphant.

"O may I triumph so,
When all my warfare's past,
And, dying, find my latest foe
Under my feet at last!"

Her funeral was very numerously attended, almost every part of the spacious chapel in St. John's being quite full; and her funeral sermon was preached by the Rev. James Cox, from, "To me to live is Christ, and to die is gain." (Phil. i. 21.)

Another excellent female Leader, whose house was opened for a prayer-meeting on a Tuesday night, was Miss Prynne,—“an Israelite indeed, in whom there was no guile.” For a long series of years she held on her course, honourably and usefully. Her kindness and attachment to her Ministers were proverbial. For many years, whenever the District-Meeting has been held in Antigua, she invariably entertained with Christian hospitality one of the Missionaries, whom she received and recognised as the servant of Christ. Her house was the frequent resort of these Ministers of Jesus, who loved her society, and felt it a treat to converse with her on congenial themes, such as the past and present state of the work of God, and the always acceptable topic of experimental godliness. This venerable woman lived to an extreme old age, and at length died as she had lived, calmly and peacefully sinking into the arms of her beloved Saviour. Her remains were followed to the grave by a numerous throng of admiring and sympathizing friends.

Antigua can ill afford to lose such exemplary, sterling Christians as these. Their names are embalmed in our memory. It would swell these pages to a prodigious size, were we to record other male and female worthies who lived well and died happily.* Nor can we mention one half of the names of the living without omitting many who might be regarded, if not by themselves, at least by others, as having been neglected, if not invidiously overlooked. In St. John's, our thoughts affectionately dwell on the M'Kennon's, M'Carty's, Thibou's, Lynch's, and many,

* An account of Miss Lynch has already been given in preceding pages.

many more, who have been, and are still, serving Methodism in its best interests.

Of office-bearers of the male sex, Mr. Garling's name at once suggests itself; an old and long-tried friend of Methodism. As Chairman at Missionary Meetings and Bible Anniversaries, "busy memory" traces the long history of this estimable man. For many years we also remember him as Superintendent of the St. John's Sabbath-school, where he contributed lasting service to Methodism by laying a firm and enduring foundation for its subsequent and coming prosperity; for from this school have been raised up some of the best members of the Wesleyan Church, who have not only adorned their Christian profession, but have taken the places, in active religious life, of those who have passed to the rest of Paradise. Amid manifold changes Mr. Garling is yet found to be a steady, consistent, unflinching Wesleyan, contributing property, time, and influence, to God's glory and to the conservation of that section of the church through whose agency he has been himself blessed.

Of Local Preachers, the Preaching-Plan exhibits the following respectable list: "Garling, Black, Barnes, Elliott, Thibou, Chapman, Wood, Harrison, and C. Elliott." Of these, Messrs. Black, Elliott, and Thibou are of English Harbour; Mr. Barnes, of Parham; and the other Local Preachers are residents in St. John's. These nine brethren, with four ordained Ministers, supply nine chapels every Sabbath-day. Of Stewards and Trustees, we may mention (besides Messrs. Garling, Barnes, and Black) Mr. William Thibou, a landed proprietor, a Magistrate, a Member of the Legislature, and a thorough patriot:—Mr. James Byam Thibou, a highly respectable merchant, and a Member of the Legislature:—Mr. William L. Nibbs, one of our principal merchants and proprietors in St. John's, whose brother, Mr. Thomas Barry Nibbs,—once a merchant too,—is now, from choice and preference, a salaried Local Preacher in the Island of Dominica, having previously lived for several years in his native country, Antigua, in the same capacity, universally respected and beloved. It is earnestly hoped that the Committee in London may find it to be compatible with their plans to admit Mr. Nibbs into the ranks of the regular Itinerancy, on terms consistent

with his family circumstances and their own arrangements. Among the Leaders, we might record the names of persons of great probity, of decided intelligence, and possessors of property,—men of influence, who have gained the confidence and respect of all to whom they are known.

All these Local Preachers, Leaders, Stewards, and Trustees are thoroughly devoted to Wesleyan Methodism. They understand and admire its doctrines, cordially approve of its polity, and are able, as they are willing, to defend the one as well as the other from the rude assaults of democratic violence, should such assaults be ever made on the quietude of our West Indian Methodism. These gentlemen—and many more—regard Methodism as their own,—theirs by adoption, by heritage, and by deliberate endorsement. They have tested it, and are more than satisfied with it. They do not give it, therefore, a half-hearted homage, but embrace it in its entirety and for ever. They have not yet to ascertain whether there is any thing better ecclesiastically, or whether the system might be susceptible of improvement; but they have taken it “for better, for worse; for richer, for poorer:” it is theirs, and they purpose giving it to their children as an inheritance, and as it is. If it has its faults, they know nothing earthly that has the stamp of absolute perfection; for they are aware that every thing finite is capable of progressive improvement: but they are satisfied that no other system of ecclesiasticism could have done for the West Indies and for the coloured tribes more than Methodism has done; and therefore they desire not to patch and mend it, lest they injure it. They admire this feature in Methodism, as not being one of its least excellent qualities,—that it has raised and benefitted the black and coloured population of the Island of Antigua and the other Antilles.

It would be one of the most difficult things imaginable to persuade any of the gentlemen whose names are found in this chapter, or their families, or any other enlightened Wesleyan in this community, that they were not as *respectable* while worshipping in a Wesleyan chapel, as they would be if found within the walls of a splendid cathedral, however excellent the liturgy, symphonious the sounds of the organ, or aristocratic the congre-

gation. As it respects the liturgy, this the Wesleyans enjoy. Is there music in the Episcopal church? In the Wesleyan chapel also in St. John's the worshipper enjoys the melodious peals of a beautiful organ. In every Wesleyan chapel, whether a laic or cleric gentleman preaches, the same sound doctrines are propounded as those which the Evangelical Clergy of the English Church echo from Sabbath to Sabbath. Indeed, it would be an insult to an intelligent and conscientious Wesleyan to insinuate that true respectability can be acquired by any mere exterior circumstance, or in any other way than by the exercise of intelligence or force of character. Wealth, whether honestly or dishonestly obtained, whatever it may occasionally achieve in some given cases and in certain localities, is unable *per se* to confer the *prestige* which some covet so much, irrespectively of the culture of mind and heart. Gold may glitter; it may give a name; it may confer influence; it may introduce even a blockhead into genteel society, who may there learn the proprieties of life: but gold cannot confer either intellectual or moral worth.

It may now be asked by an interested reader of these pages, "How can it be established that Methodism has thus benefitted the coloured race specifically, if not in all the Islands, yet in Antigua?" We do not question that some have derived lasting benefits from their association with their *white* relatives in the line of paternal ancestry; but whatever advantages such an association may have produced, the whites knew little, and felt less, of the peculiar blessings descending through the medium of Methodism. Literary acquisitions, the refinements of polite society, and, in many instances, high integrity and gentlemanly demeanour, were blessings which the paternal relationship might, and did, bestow. But the religious element was sadly wanting in days of yore, and could be found nowhere in the ranks of ecclesiasticism, except amongst Nonconformists. Few indeed of the aristocracy or upper classes understood the theory of sound orthodoxy; and fewer still knew any thing of vital and experimental godliness. Hence the Wesleyans, amongst other ecclesiastical bodies, must be acknowledged to have been an instrumentality which God in His wisdom employed to bless the coloured races religiously.

Some individuals, brought up under other than Wesleyan influence, and attending some other place of worship than a Wesleyan chapel, saw and heard for themselves Wesleyan worship and doctrine. Of the superiority of the doctrine, as it respects orthodoxy and perspicuity, or of the earnestness of the Preacher in striving to benefit the souls of his hearers, they became enamoured: they heard again, and perhaps again, till judgment and conscience alike were convinced that this chapel was the place to get spiritual good; and accordingly they henceforth attended there with regularity, and eventually became communicants, and finally members of this section of the church catholic. Others, who, from curiosity or other motives, attended the worship, were at once awakened, were led to seek salvation, and, finding the "pearl of great price," resolved, "This people shall be my people, and their God my God." Others, again, on a sick bed sought and found the help of a Wesleyan Minister, by whose agency their minds were enlightened to discern "the truth as it is in Jesus;" and when restored to health, they came to the solemn conclusion, from gratitude to God and appreciation of the godly Minister's counsels, that they would cast in their lot with a people whose Ministers are so thoroughly in earnest, and so deeply concerned to save and benefit mankind. Many more, from purely patriotic and political motives, looked around, and—viewing the deep-rooted complexional prejudices which reigned in the Establishment, and the inconsistency and worldliness, in too many well authenticated instances, of its Clergy, and tired of the merely ethical character of their discourses from the pulpit, which were besides destitute of light, fire, and life—deliberately decided to fraternize with the sect best calculated to benefit the coloured tribes, and which seemed to have been providentially raised up in these lands for their enlightenment and spiritual improvement.

In most cases, however, a mother, or sometimes a grandmother, and that maternal ancestor perfectly black, or nearly so, was a devotee of Methodism, sang its hymns with rapture, loved its Class-Meetings, delighted in its Lovefeasts, heard its tenets from the lips of its Ministers with avidity, and loved, and all but idolized, those men for their work's sake, and because of

their high and holy character, recognising in them the "servants of the Most High God, who show unto men the way of salvation." These females have each led with them to the Wesleyan chapel a little boy or girl, initiating them into the habit of attending the church of the coloured people, since the "big church"—so called—was, in those days, intended for greater folk; and, more than this, they conducted such boys and girls to the Sunday-school, where pious and sensible men and women taught the young; such schools being presided over by persons possessing holy hearts and cultivated understandings. The little boys and girls grew up to be men and women, but they never lost the impressions made on their youthful minds. The seed was sown, and it took deep root. Presently some providential circumstance brought these former Sabbath-scholars into contact with Wesleyan Ministers and Methodistic ordinances, whether at a revival or under ordinary influences, and the once docile pupils now became church-members. The cry is heard from one and another, "What wilt Thou have me to do?" The oracle is not dumb; it gives forth correct utterance: the inquirers believe in Jesus, and are saved. The mind becomes cultivated and enriched, the soul receives the Spirit's impress, the blessing of the great God descends, and the future Magistrate and legislator in embryo is seen; or the future Local Preacher or Class-Leader, Steward or Trustee, is beheld in perspective. The tiny child, reared by woman's lovely hand, now assumes, under a holier influence, the endeared name of "wife," and the tender appellation of "mother," presiding with maternal dignity at the head of her household. "The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." (Prov. xxxi.)

These men and women, husbands and wives, fathers and mothers, live well and usefully, and pass away to their account;

but the same process goes on, the same succession of holy Ministers continues, the same pure Gospel is preached with like fervour and unction, the same Sabbath-schools are maintained in Antigua, St. Kitts, Nevis, Barbadoes, and elsewhere, and the same results follow, the children still taking the places of their pious progenitors. The coloured classes in Antigua do not perpetuate the recollection of by-gone distinctions, and unnecessarily reiterate antiquated prejudices; but they are neither so blinded by delusion, so infatuated by affectation, nor so devoid of all self-respect, as to forget the historical facts of previous years in reference to this question; and, because they remember them, they do not ignore that section of the church which enlightened the minds of their benighted forefathers, and which honourably and intelligently discountenanced the flagrant injustice done to them, when in one church it was so vehemently supported, however revolutionized may be the state of feeling therein on that subject at the present day. In Antigua hardly a remnant of the reprehensible prejudice of which we write exists. It is exhilarating to witness how Christianity, the force of public opinion, the wisdom of the whites, and the intelligence and right-mindedness of the coloured people, have borne down this execrable wrong; and how reputably Wesleyan Methodism, as from the beginning, rears her head as one of the great religious and ecclesiastical institutions of the land, while Moravianism and Presbyterianism work in harmony with her, and with such of the Evangelical Anglican Clergy as feel themselves at liberty to fraternize with the Clergy of other churches.

If there be no "ignorant pagan and neglected black and coloured" persons in the present day inhabiting our Antilles, and if the original commission of the Missionaries is now rendered superfluous, we ask, Does this destroy all claims for gratitude in regard to the past, in consideration of the acknowledged good that has been done? And, moreover, if it be admitted that good has been done to those who may once have been "ignorant pagans," or "neglected black and coloured persons," we ask, By whom was the good done, if not by the Wesleyans and the Dissenting bodies? We demand again, Who enlightened, benefited, and civilized the inhabitants of Antigua,

in common with those of our sister Colonies, if the Nonconforming bodies did not? By what body of religionists was the population of St. Vincent brought under the influence of Gospel truth, if not by the Wesleyan Church? We propose one query more: Are "the ignorant pagan, and *neglected* black and coloured," persons of Antigua, St. Vincent, Barbadoes, and other lands, rescued from barbarism and vice, and brought within the pale of the Wesleyan Church, to be now "*neglected*" by that very Church, because she is taunted with her want of apostolical authority, while her orthodoxy is admitted? Is there no risk of the recovered souls relapsing into heathenism and immorality? Are the times favourable to the preservation of a piety (or of a profession of godliness) shaken, it may be, by the winds of temptation, or sorely assailed by the storms of adversity? And is it at such a time as this that Wesleyan Ministers are to neglect their flocks, or suffer them to fall into the hands of shepherds, Romanized in principle, who hesitate not to extol patristic lore and Romish legends to the manifest depreciation of Protestantism, to the defence of which all Protestant Ministers, and Anglican Ministers especially, are pledged?

The men who would alienate Wesleyans from their Ministers, and from the folds in which they have long been fed and preserved, should ask themselves, whether they have no better or more potent reason to give for extolling their own section of the church, to the disparagement of other sections, than the mere circumstance of a long line of descent from Rome, and, through her, as they imagine, from the Apostles. Has the chain never been snapped? Is the metal throughout pure? Must apostolical succession necessarily constitute the *ne plus ultra* of all ecclesiastical authority, and of all clerical excellence? Can there be no authority but that which is episcopal? May not Episcopacy be scriptural, and yet Presbyterianism be good also, because equally scriptural? And if scriptural, must it not be clothed with sufficient authority to render all ministerial acts valid? In fact, are not Presbyterianism and Church-of-Englandism branches of the same tree, both pervaded with the juice of Episcopacy? For all practical purposes, was not Mr. Wesley

as much a Bishop as any Bishop of primitive times? Were not his learning, piety, character, zeal, and influence equal to those possessed by any modern Bishop?

We could indulge at length in this train of thought and inquiry, but are reminded that Methodism bears the stamp and impress of its authority in the acts which it has wrought; and that these carry the tokens of a Divine origin and sanction, whatever may be said to the contrary by those whose minds are warped by bigotry, or who have been educated in a system which forbids their looking at the question of church polity in any other light, than as one stereotyped scheme of Divine Episcopacy, floated down from the Apostles along the fetid waters and polluted streams of Popish corruption. But though our Anglican Establishment had sunk into slumber, till awaked by Wesley and Whitefield, we do not call upon her sons to despise her: on the contrary, let every Wesleyan and every member of the venerable Church of England call to mind "the holy martyrs with whose copious blood her walls have been cemented; and let not the names of her blessed Reformers, inscribed indelibly upon her stones, be overlooked as worthless; neither let those be forgotten, who without number have devoted their learning, their talents, their genius, their piety, their lives, to her service. Generations have rolled by, convulsions and revolutions in our civil polity have taken place, and still the Church of England has stood, the admiration of the Protestant world." And for the very same reason, let not the Clergy of the Anglican Church deride Wesleyan Methodism, because, when thrown by that very Church on her own resources, she has contributed to uphold Protestantism, to maintain sound orthodoxy, and to work hand in hand with co-religionists in promoting piety, morality, loyalty, and good order. Rather let Methodism be regarded as the creature of Providence, a great fact in the religious world, "Christianity in earnest," and as charged still with a commission to distant lands, and bearing an embassy also to the West Indies, whither it came at a time most opportune, introducing itself first into Antigua, where it has gained an influence which it can never lose, and has acquired a respectability originating with the honoured Nathaniel Gilbert, and

from that period perpetuated by names endeared to memory and affection, some of which have been recorded already in this chapter.

Proceed we now to dilate on the various Stations constituting the Antigua Circuit, beginning with ST. JOHN'S.—Here stood a neat strong wooden chapel, in Tanner Street, where many an eloquent Preacher has expatiated on Divine themes, many a religious service has been held, and many a soul has started on the heavenly journey. This time-honoured edifice was succeeded by the substantial stone chapel in St. Mary's Street, the site on which it is built having been generously granted by the Legislature of Antigua.

The Rev. Mr. Cox was extraordinarily successful in collecting moneys for this erection; visiting every parish in the Island, and every house in each parish, and placing every individual under willing contribution to the desired object. Of the service in connexion with the laying of the foundation-stone, we furnish the following statement:—

"LAYING THE FOUNDATION STONE OF A NEW WESLEYAN CHAPEL, ST. MARY'S STREET, ST. JOHN'S."

(From the Weekly Register Newspaper.)

"On Friday the 10th instant, (February, 1837,) the day appointed, there was a preparatory meeting at the Wesleyan Chapel, Ebenezer, at which were present those who were to compose the procession to the new ground; among whom were the Hon. Nicholas Nugent, Speaker of the Assembly, who had kindly acceded to a request that he would lay the stone,—the Hon. Meade Home Daniel, of His Majesty's Council, the Treasurer,—the Rev. Nathaniel Gilbert, (Clergyman of the Established Church,)—the Moravian Missionaries, a few Members of the House of Assembly, the American Consul, with Messrs. Kimball and Thome, (Ministers from America,) and other friendly-disposed gentlemen. After a hymn, the Rev. James Cox, Chairman of the District-Meeting, read Exodus xxxv. and Chronicles xxix., as applicable to the occasion. After a prayer by the Rev. Jonathan Cadman, the procession

left the chapel, and proceeded to the ground, which it entered, while the accompanying congregation sang a hymn, of which the following are the first lines :—

“‘ See how great a flame aspires,
Kindled by a spark of grace!’ &c.

From the judicious arrangements and preparations, (which devolved upon the Rev. J. Pilcher,) ample accommodations had been made for the reception of those who were to perform and assist at the ceremony; as well as an extensive scaffolding for ladies and gentlemen, both covered with awnings. The remaining area, outside the foundation-trench, was secured with strong boarding, to prevent accidents from the pressure of the large concourse who stood around it.

“The Rev. J. Cox then gave out the following hymn :—

“‘ Thou who hast in Sion laid
The true Foundation-stone,’ &c. ;

which was succeeded by a prayer from the Rev. James Horne. His Honour the Speaker then descended from his seat by a convenient range of steps to the foundation, (which, at the spot selected, was at least ten feet from the surface,) accompanied by Messrs. Cadman and Pilcher. Here Mr. Pilcher took the sealed phial, and gave it to the Speaker for deposition in the under-stone, announcing at the time that it contained a Parchment Record and Silver (a Crown, half-a-Crown, a Shilling, a Sixpence, a Fourpence, a Threepence, and a Penny Halfpenny) coins, of His Britannic Majesty’s Reign. Mr. Cadman then read aloud a copy of the Record, as follows :—

“‘ BY THE GRACE OF GOD THIS CORNER STONE IN THE FOUNDATION OF A NEW WESLEYAN METHODIST CHAPEL WAS LAID (ON LAND GRANTED BY THE LEGISLATURE) IN THE TOWN OF ST. JOHN’S, ANTIGUA, BY THE HON. NICHOLAS NUGENT, SPEAKER OF THE HOUSE OF ASSEMBLY, ATTENDED BY MANY OTHER GENTLEMEN AND FRIENDS, INHABITANTS OF THE ISLAND; AND BY WESLEYAN MISSIONARIES ASSEMBLED AT THEIR ANNUAL DISTRICT-MEETING; THE TENTH DAY OF FEBRUARY, A.D. 1837, BEING THE SEVENTH YEAR OF THE REIGN OF WILLIAM THE FOURTH, KING OF GREAT BRITAIN AND ITS DEPENDENCIES, AND THE FIFTY-FIRST OF THE WESLEYAN MISSION TO THIS ISLAND: AT WHICH TIME ALSO HIS EXCELLENCY H. LIGHT, ESQ., WAS LIEUTENANT-GOVERNOR; THE HON. S. WARNER,

PRESIDENT OF HIS MAJESTY'S COUNCIL; THE HON. N. NUGENT, SPEAKER OF THE HON. HOUSE OF ASSEMBLY; AND AMONG THE BODY OF WESLEYANS, THE REV. JABEZ BUNTING, PRESIDENT OF THE CONFERENCE; THE REV. JAMES COX, CHAIRMAN OF THE DISTRICT AND SUPERINTENDENT OF THE ANTIGUA CIRCUIT; WITH THE REV. MESSRS. BATES, KEIGHTLEY, FRASER, AND PILCHER, RESIDENT MISSIONARIES; THE NUMBER OF THEIR SOCIETY 3,000, THE DEMAND FOR A NEW AND LARGER PLACE OF WORSHIP PRESSING, AND THE PROGRESS OF PUBLIC LIBERALITY ADVANCING UPON A SCALE HIGHLY CREDITABLE TO THIS FREE, ENLIGHTENED, AND EVANGELIZED COLONY. UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORLD WITHOUT END! AMEN.'

"The phial being deposited, and the inscription-plate having been run in with hot lead, the Speaker received from the Rev. J. Pilcher, in the name of his brethren and friends, a silver trowel, which was engraved with an appropriate inscription, and with which he spread the mortar. The stone was lowered and solemnly laid 'in the name of the Ever-Blessed Trinity,—Father, Son, and Holy Ghost.'

"D. B. GARLING, ESQ., then addressed the audience and spectators. He first alluded to the unvarying character of true religion in every age,—as consisting of faith, or belief in the word of God, as its principle, and of obedience to His commands, as its proof or display; involving implicit submission, self-denial, and a sacrifice or devotion of fame, property, influence, mental capacity, and bodily labour, when required for the promotion of His glory. This he exemplified in a brief scriptural and historical review of the requisitions of the Almighty, and the conduct of His people, from the construction of the Ark by Noah through successive ages, to the erection of a Tabernacle in the wilderness, and to the building of a durable and magnificent Temple by Solomon for the accommodation of His worshippers,—a Christian duty like to that which the congregated multitude had now assembled to perform. He then adverted to the pleasing spectacle of the union between Christians of all denominations in this Island, in meeting to assist at this hallowed ceremony of laying the foundation-stone of a chapel exclusively Wesleyan; and compared this unanimity to the successful progress of the British army, composed of leaders

of different uniforms and banners, but all acting with one mind under one victorious chief. This led Mr. Garling to take a retrospect of the rise and advance of Methodism in this Island, which ably vindicated Mr. Wesley, the venerable Founder of that religious body, from any charge of disaffection to the Established Church, but showed him rather to have been an active and useful auxiliary in the great work of converting souls in such parts of England as were in his day destitute of spiritual instruction, hope, or consolation.

“In tracing the labours of his followers in this Island he began with the early labours of MR. JOHN BAXTER, a convert of Mr. Wesley, who enjoyed a lucrative appointment as shipwright in this dockyard; but, hearing there were a few religious persons in the town of St. John’s, resigned it, and devoted himself to the preaching of the Gospel in an inconsiderable building, and with precarious means of subsistence. This small flock had been raised by the instrumentality of the Gilbert family, the head of whom, the Hon. Nathaniel Gilbert,—Speaker of the Assembly in this Island in the year 1764, and a large proprietor,—had the honoured title of being the first gentleman of rank in Antigua who encouraged the spread of religion among the slaves and humbler free classes of society. Mr. Garling then narrated the accident at sea, in the year 1786, which compelled Dr. Coke, bound to North America with a body of Missionaries, to put into this port; and the interest with which the Doctor regarded the unassisted exertions of Mr. Baxter in this wide field for missionary labour, and his determination to leave some of his companions here. The seed thus early sown had, under God’s providence and blessing, multiplied and spread, till it reached the point to which it had now come, and gave rise to the stupendous and expensive undertaking of which the spectators were personal witnesses; to raise the foundation of which, alone, to the level which was to receive the building, would cost 3,000 dollars. He hinted the consequent necessity of large pecuniary assistance, in addition to the praiseworthy liberality already shown, and concluded with a hope that a blessing would attend the important undertaking, until the building rose upon its foundation, and the top-stone was brought on with acclamation.

"The REV. JAMES HORNE expressed the satisfaction which he felt at being present on the occasion, and would also wish good luck and prosperity to the work undertaken. He had been twenty years a Missionary in the West Indies, eighteen of which he laboured in Jamaica; and during that time he had heard much of Antigua, and was glad the duties of the District-Meeting had enabled him to see and hear for himself. He did not intend to flatter the people of Antigua; but from what he had witnessed as the fruits of the labours of the Established Clergy, the Moravians, and Wesleyans,—their schools, their institutions, and all other means of civilization,—he was highly gratified. But most of all, he thought that they stood high and conspicuous for their prompt compliance with the British law of Emancipation:—they had granted more than was asked. It was a precept of the Gospel that if a man demanded your coat, you should give him your cloak also; and the Legislature, much to their credit, had obeyed it to the letter. The Government had demanded the freedom of their slaves with a term of Apprenticeship; but they had given the freedom, and thrown in the Apprenticeship with it at a certain sacrifice. To him, however, most interesting and most honourable to the country was the reason the Legislature had assigned for this act,—that the slaves of this Island were so advanced in religious and moral character as to be fit to receive the gift. This was a convincing proof that the means leading thereto had been long in operation; and that the good feeling was still alive, the liberality and countenance which had enabled his brethren to meet for this occasion was a pleasing testimony. While, however, he admired the progress of this, and other Islands which he had seen, he could not but revert to Jamaica, which was still to him as his first love. In a circuit of sixty miles, the sphere of his mission, he had received the kindest attention and assistance from the planters and merchants, and lived in terms of affectionate intercourse with the Ministers of the Church of England. He would tell his brother, the Superintendent of the District, (Mr. Cox,) that he had built chapels too, although he had not an Honourable Speaker of the Assembly to lay the foundation-stone, nor a silver trowel for the occasion. He had built three; and the Clergyman

of the parish had erected two chapels in addition to the church. When he wanted help, the planters immediately sent their carts to convey the materials eleven miles up the mountain. He would mention another special act of liberality received there. When about to leave that Island, he was obliged to remain for a time at Port Antonio, waiting for the vessel: an honourable gentleman in that quarter, supposing he might be incurring great expense, enclosed him a draught on his banker for £100, that would be cashed on presentation, which he might repay at his convenience, or not at all. Let his brother Cox say as much!

“Connected with these subjects (this patriarch among the Missionaries continued) was the education of the children of the labourers, which led him instinctively to his native land, Scotland, where on the Grampian Hills he first learned the lessons of industry. He admired (and quoted) Mrs. Hannah More’s admirable definition of religious training for children. Much stress had been laid upon learning; but there could be no instruction of real use that did not combine the duties of labouring for ourselves and the common good. If he was to decide between learning with idleness, or ignorance with industry, he would pronounce for the latter, as most pleasing to God. The Hebrews, he said, had a law, that ‘he who does not bring up his son to a trade, is training him up a vagabond, and is to be treated as such.’ Mr. Horne concluded with some words of advice to the members of the Wesleyan Society.

“The REV. BENNET HARVEY, head of the Moravian Mission, then spoke a benedictory address on the part of himself and his brethren, mostly taken from the sublimest portions of Scripture applicable to the purpose, of which the following extracts may give some idea:—‘The Moravian Missionaries to their Wesleyan brethren send greeting. For my brethren and companions’ sakes I will now say, Peace be within you. Because of the house of the Lord our God, we will seek your good. The Lord bless them that bless you, and the Lord Himself bless you and make you a blessing. The Lord look down from heaven, and behold and visit this vine, and the vineyard which His right hand hath planted, and the branch that He hath made strong

for Himself. Let them say among the Heathen, The Lord hath done great things for us, whereof we are glad. For hitherto hath the Lord helped us; and in the name of our God we will set up our banners. The Lord God of your fathers make you a thousand times so many as ye are, and bless you, as He has promised you;—that, as your hands have laid the foundation of this house, they may also finish it. May this stone become God's house, and grow unto an holy temple of the Lord; and may our feet stand within your gates, that He may hear in heaven, His dwelling-place, and hearken and do exceeding abundantly above all His servants can ask or think! This stone be a witness between us this day, that the Lord is our God: that there be no strife between us and you; for we be brethren: that we endeavour to keep the unity of the Spirit in the bond of peace; for there is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. May He establish us with you in Christ, and finally present us with you faultless before the presence of His glory with exceeding joy! To Him be glory in the Church by Christ Jesus throughout all ages, world without end! Amen.'

"The Rev. Mr. Cox then gave out,—

" 'Praise God from whom all blessings flow,' &c.,

and closed the ceremony with the Benediction.

"We cannot dismiss this recital without a brief remark. To the members of the Wesleyan Society and many others, the early part of the day bespoke gladness and excitement; but, from the manner in which it was conducted, the ceremony soon acquired the character of a grave and imposing solemnity; and there were few who did not feel it as such. Among other circumstances which contributed to this impression was the assemblage of so many Ministers of the Gospel, of different denominations; and certainly not less, the presence of inhabitants of the Island, high in station, and undoubted friends and members of that revered parent and conservatress of real Protestantism in the British dominions,—the Established Church. It is upon such

occasions that all separate claims to superior purity or orthodoxy melt down into the absorbing consciousness that God is Lord of all,—and that true religious feeling shines out without a cloud, like the sun from whose face the deep shadows of an eclipse have passed away, bright, burning, and glorious.

“The Missionaries present at the ceremony were the Rev. James Horne, James Cox, Charles Bates, Jesse Pilcher, Edward Fraser, Matthew Banks, Benjamin Gartside, Benjamin Tregaskis, W. R. Rogers, John Parkes, William Satchell, Jonathan Cadman, George Croft, Daniel Stepney, Thomas Pearson, Thomas Jeffery, W. T. Waymouth, Thomas Edwards, Hilton Cheesbrough, James Walton, John Keightley, John Cameron, John Horsford, Robert Hawkins, John Hodge, William Rigglesworth.”

In the year 1839, this chapel—the foundation-stone of which was laid so auspiciously in February, 1837—was solemnly dedicated to the worship and service of Almighty God. The opening sermons were preached on the Friday, by the Rev. John Parkes, his text being 2 Chronicles vi. 41; and, in the evening of the same day, by the Rev. Mr. Westerby, Moravian Missionary, and now Bishop of the United Brethren's Church in Antigua, whose text was Psalm lxxxvii. 5, 6. On the following Sabbath the services were resumed by the Rev. John Cameron (now deceased) preaching in the forenoon from 1 Samuel vii. 12; and by the Rev. Jesse Pilcher, who preached in the evening from Psalm cxviii. 25. A sermon was also preached in the afternoon of the same Sabbath from Romans i. 16, by the Rev. Lancelot Railton. It should be recorded, that while the Rev. Mr. Cox raised the pecuniary means, and devoted time and attention to the erection of the chapel, he was greatly aided by the architectural skill of his colleague, the Rev. J. Pilcher, whose assiduous and unwearied exertions were gratefully acknowledged by a church and congregation capable of appreciating his services, by whom he was presented, when leaving the West Indies, with a valuable gold watch. For nearly four years was this building used for worship, till in February, 1843, it was shaken to the base by a severe earthquake, which destroyed the cathedral, and damaged property to a considerable extent. The District-Meeting had closed its

sittings on the previous day. The Lord's Supper had been partaken of by the assembled Ministers, after listening to a discourse from one of their number on the Judgment of the Great Day. Some of the Missionaries embarked that evening for St. Kitts, Nevis, Tortola, and the foreign Islands; but the Dominica brethren remained till the following day. On the eve of embarkation one of them stepped into the Mission-House to pay for a box which he had lately purchased at a Wesleyan Bazaar, when the vibration was felt. The Mission party instantly fled to the street, which soon became filled with persons of every age and rank, who expected every moment that the earth would swallow its inhabitants. The Wesleyan chapel heaved and tossed like the pendulum of a clock. The shock lasted fully three or four minutes, and is an event which will not soon be forgotten. The vibration continued at intervals for several days, but with diminished severity.

Great was the excitement produced on the sad occasion. Prayer-Meetings were held in many houses. People of all descriptions fled to these meetings to join in earnest prayer, not knowing how suddenly or awfully they might be hurried into eternity. On the following Sunday, the Wesleyans worshipped in the Mico school-room, or under the shady trees in the vicinity of the building. The Episcopalians resorted to the Court-House; and a part of their congregation worshipped afterwards at the Presbyterian church in the afternoons of the Lord's day. The Legislature generously placed a sum of money at the disposal of the Wesleyans for removing the upper portion of the chapel; and the school-room was then rendered available for worship, in which place Divine service was continued for one year, till the chapel was rebuilt.

The Rev. Hilton Cheesbrough seemed to have been sent to Antigua to await this disastrous earthquake, and then to provide the necessary means for restoring the building. The inhabitants promptly and handsomely responded to the calls made on their liberality; and, ably assisted by his young colleague, the Rev. William Ingram, (now in England,) Mr. Cheesbrough soon saw his chapel ready to receive its worshippers. The debt which remained on the building previously to

its partial demolition, was not increased by the indispensable work now done. The opening services were celebrated on a Sabbath-day, when the Rev. Mr. Cheesbrough preached, in the forenoon, from Psalm xxvii. 4, 5; and the Rev. W. T. Waymouth, in the evening, from Isaiah xiv. 32.

The Presbyterian church and the Moravian churches were uninjured by the earthquake, except a few cracks in the former. The Wesleyan chapel at Willoughby Bay was totally destroyed by this severe shock, as also were the school-room, and the residence of Mr. Thwaites, belonging to the Ladies' Negro Education Society. A Missionary who, when a boy, was present at the opening service of this chapel, when the reverend and beloved Oke preached from Isaiah xxxiii. 21, preached himself the last sermon in it on the subject of the Last and Great Day. The population of this romantic little town having removed to a rising village in a charmingly salubrious neighbourhood, overlooking the sea, called Freetown; in providing for the religious wants of the church and congregation, it was considered advisable to build a new chapel at Freetown, with a Mission-House attached, and another chapel at Bethesda, a few miles to the Leeward of Willoughby Bay, and in the neighbourhood of Red Hill, which overlooks Falmouth and English Harbour, and is in tolerable proximity to the Fort at Monk's Hill. The chapel at Bethesda soon was so crowded that in 1847 it became necessary to effect an enlargement, and the building now assumes the form of a T, having a neat school-room on the same site. This station—a deeply interesting spot—is under the pastoral care of the resident Minister at English Harbour.

It ought to be stated here that as the result of the earthquake of the memorable eighth of February, 1843, only two churches out of fourteen, belonging to the English Establishment, remained uninjured. St. Paul's at Falmouth, and the district church of All Saints, were totally ruined; and the parish church of St. Philip was cracked from top to bottom. The beautiful dockyard at English Harbour—the pride of these lands—suffered severely; in some places the wharves sank down to the level of the sea. Dow's Hill, the country residence of the Governor, was much injured, and furniture to the value of £1,000 sterling was totally

destroyed. From the harbour, the Island could not be seen for ten minutes, on account of the cloud of dust which rose from it. At Hatton's Hill, which rises conically, yawning fissures, to the extent of eighteen or nineteen acres, were seen; and this was the case also in several other places.

On proceeding to Dominica, the Missionaries who had witnessed the earthquake in Antigua, saw the fearful destruction which had been produced in Guadaloupe; and they learnt soon afterwards that upwards of four thousand souls had perished at Point à Pitre. In one street one individual only escaped. Soon after the earthquake, a fire completed the ruin. In Montserrat, St. Kitts, and other Islands adjacent, the visitation was scarcely felt.

Soon after the earthquake, a beautiful comet was beheld in the heavens, on the third of March of the same year, which the superstitious interpreted as an omen of impending evil. It seems to have been discovered as far back as the year 1842, (October 28th,) by Mr. Glaisher, of the Cambridge Observatory.

These events produced in all the Colonies a sensation of deep seriousness and awe, and the earthquake especially led many to turn from sin to righteousness; but, like similar scenes of excitement, it produced, in too many instances, only a temporary impression. In St. John's, Antigua, a good work seemed to have begun. Public attention was soon directed to the restoration of the chapel; and tea-meetings were held in many private houses, to assist the benevolent object. Large contributions from all the Colonies flowed in to the coffers of the Antigua treasury, to aid in the rebuilding of churches, chapels, and other edifices. The cathedral was restored at an enormous expenditure, and is an ornament to the city: the Wesleyan chapel, also, is not deteriorated, but rather improved, by its re-erection.

PARHAM, about four miles from St. John's, is a comfortable looking town, with a harbour, in which vessels from Europe ride at anchor, and take in their cargoes. Here is a neat Wesleyan chapel, and a spacious school-room adjoining, with a Mission-House above it. Proceeding to Windward, we arrive next at Freeman's Village, one of the fruits of Emancipation, lands having been here bought on which the labourers have built

houses. Here is an offshoot of the Parham Society,—a Wesleyan chapel, with a lively church and an overflowing congregation. Onwards we come to Zion Hill, where is a neat stone chapel belonging to the Wesleyans. Time was when they worshipped on a plantation belonging to the Hon. John Duncombe Taylor, and in a large common tenement covered with cane-trash one of the liveliest and best Societies of the rural folk met and communed. It was a treat to preach in this humble place. Joyous was the welcome which the Preacher obtained; rapturous the feeling with which his message was received; exultant the praises which sprang from grateful hearts, and which were expressed by thankful tongues; and earnest and hearty were the "Amens" to prayer, as the Preacher poured forth petitions to the Throne of the Heavenly Grace. Dr. Jackson will never be forgotten in this vicinity. A plain man, of loving heart and ready tongue, he preached, as best he could, experimental theology, grounded chiefly on Wesleyan hymnology. *Doctor* he was acknowledged to be, because he helped to dispense medicines on the estate; but while he cared for the body, he paid special attention to the souls of the poor people. His funeral sermon was at length preached by the Rev. E. Fraser, from, "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." (Acts xi. 24.)

Memory pleasingly reverts to "James," the good steady Leader and *Sexton*,—if so we may be allowed to call him,—and to "Patrick," another son of Africa, who, with spectacles carefully placed, had for many years a school under Mr. Thwaites's superintendence. Several blessed old women, too, the salt of the earth, and the lights of the world, have long ere this passed away to heaven. We must not, however, forget at Parham Mr. Blackman, a venerable hero, as dark in face as in name, but of a fine mind and elevated character, and an ornament to Methodism. In this category poor blind "Doll," sitting in front of the pulpit, and singing heartily the hymns which give expression to the varieties of Christian experience, must not be overlooked. For many long years has she occupied that seat, and sustained her place in this church.

Mrs. Duncombe Taylor was a warm admirer of Methodism,

and communicated oft in the humble building, to which we have adverted, at Zion Hill. She died in peace; and her husband long continued the use of the structure to the Wesleyans, till, on one occasion, his wrath was evoked, and he summarily dismissed the Missionaries and their agents, who were constrained to seek the "boiling-house," and then the "still-house," of a neighbouring estate. But, on the occasion of the Rev. Mr. Fraser's visit to England, a site was secured on which the new chapel, to which reference has been made, was built.

Beyond Zion Hill, and to the extremity of Windward, lies FREETOWN, which superseded Willoughby Bay, of former celebrity, as the seat and centre of knowledge to the rural population around. Here the third Missionary resides, and has charge of Zion Hill. Many names could be recorded in connexion with this Windward church; but we are compelled to check our speed, and to compress the communication of our tidings, as we move along, lest we render our work difficult of accomplishment. But can the name of Mrs. Looby (*alias* "Ma'm Dolly") be forgotten in this wide-spread parish, (St. Philip,) so radiant with the light shed through the medium of Mr. and Mrs. Thwaites's schools, and the combined labours of Wesleyan Missionaries; and, in later days, by the efforts and example of the Rev. John J. Jones, the Rector? See Mr. Looby himself, a black man, of reputable name and accomplished manners; and behold beside him his honoured wife, every look of whose eye is benevolence, and whose every word bespeaks the offspring of Wisdom Divine, while her whole heart is engaged in plans for God's glory, and the peace, stability, and prosperity of Zion. Can such a woman, though dead, be forgotten? No, never! "The memory of the just is blessed."

Of Bethesda mention has already been made. The north of Willoughby Bay was divided between Freetown and Bethesda; but of this latter place we shall write more particularly in our next chapter.

ENGLISH HARBOUR, the oldest station in this Circuit, now demands our brief attention. Of the fruits of the labours of the celebrated and much honoured Mrs. Gilbert, and of the results of her husband's lay ministry, many precious relics may be seen

in this time-honoured locality. Here are Mrs. Stephenson and Miss Benjamin, both intelligent, rich in Christian experience, happy in God, and very useful. Here, also, is Mr. Black, the conservator of all that is pure and good,—a Local Preacher, Trustee, Class-Leader, Steward, Member of the Antigua Parliament, and a Magistrate. But where shall we stop? The plain wooden chapel in which John Gilbert preached, and where Wesleyan Missionaries exercised their ministry successively for a series of years, has been superseded by a better building with gable-ends, but of about the same size as the old one. Adjoining is a snug little Mission-House, as English Harbour is the residence of the fourth Missionary.

A few miles from English Harbour lies PALMOUTH, a town of former renown, but which (as has been said in a previous chapter) is fast decaying. Here there is preaching frequently in Miss Murray's house. Of Bolan's and Sawcott's we have written already. The chapel at the former place is situated on land given by Mrs. Byam, deceased.* SAWCOTT's demands a passing notice. A few Missionaries once agreed to visit this parish, (St. Mary's,) and, having obtained permission, they preached one evening in the "still-house" at Sawcott's Estate. The congregation was encouraging. They returned next evening to conduct a Temperance Meeting; and while denouncing very properly the use of all spirituous liquors, it so happened that in the cellar of the very room in which their meeting was held, many puncheons of rum were ready to be sent to St. John's, to be sold or shipped to Europe, and thus transmit the very alcoholic poison which the reverend gentlemen so earnestly deprecated. Some, however, took the pledge, and some professed a desire to "flee from the wrath to come." A house at the foot of the hill, used as a provision shop, was offered for sale; terms having been accepted, the house was bought, and the land was generously granted by the proprietors. A school was commenced; Divine worship on the Sabbath was instituted,

* The Rev. J. Pilcher once lived at Bolan's, and laboured diligently; but the ground having been pre-occupied by the Moravians, little fruit was reaped, and he retired to St. John's; but the chapel is still regularly supplied every Sunday.

the pulpit being occupied chiefly by young men from the staff of the Local Preachers, with a visit once in six or eight weeks from the Pastor; and the result is that there is now a Society at Sawcott's including several Classes, with a hopeful day and Sabbath school. Thus has "the little one become," at this spot, if not "a thousand," yet nearly or fully a hundred. And viewing the work of God in connexion with this section of the church catholic in Antigua, it may well be asked, "What hath God wrought?"

Without solicitation on his own part, the writer, while yet in Dominica, found himself unexpectedly appointed by the Conference to Antigua in the year 1846. Though strongly solicited by the church and congregation at Mount Wallis to remain one year more in Dominica, he followed the cloud of Providence, and repaired to his Station at English Harbour in Antigua. There was then no Mission-House; a hired house was therefore procured, and for two years he exercised his ministry in this community pleasantly, and, he trusts, with acceptance and profit to his hearers, officiating in ministerial order in all the chapels of the Circuit; but having special charge of English Harbour with its satellites, Bethesda and Sawcott's, the one on the right side towards Windward, and the other on the left in the romantic neighbourhood of Fig-Tree Hill, Old Road, and Tom Moore's Spring,—the only natural spring in the whole Island. At English Harbour, too, are the celebrated dockyard and spacious wharves, with Dow's Hill on one side, and the Ridge, the barracks, and Shirley Heights, on the other side; while, on the way to town, might be seen the lofty fort, Monk's Hill, towering high, commanding Falmouth Harbour, and majestically overlooking and protecting English Harbour, the dockyard, and the commissariat and ordnance buildings, spacious and beautiful, but now threatened with ruin by the desertion of the Home Government.

But there are moral beauties to be seen in this locality. Here are men and women who knew Dr. Coke, Mr. Baxter, Mr. Nathaniel Gilbert, and other heroes, and who heard the word of salvation from their lips. Here are their successors, inheritors of the piety, the zeal, and the usefulness of those who

have run their course, and attained the goal. Here are trophies of victories achieved in days of yore. Here knowledge has spread, and religion has triumphed. Here truth has seized on the minds of respectable and accomplished persons, who are ornaments to Methodism in this town. Here are temples of the Holy Ghost, and "living epistles, known and read of all men."

In concluding this chapter, it is highly gratifying to record the fact, that in the contemplated design of the Wesleyan Missionary Society, the parties to whom their Missionaries were sent have cordially and heartily acquiesced. They have received and hailed the Missionaries as "the messengers of the churches and the glory of Christ." Such is emphatically the case in this favoured Island. In some other lands men of colour may feel themselves—or fancy themselves—to be raised above the necessity of being ministered unto by men sent originally to "the neglected black and coloured" persons; but in this community all feel their obligations to the Wesleyan branch of evangelical Christendom.

Many have, of late years, fraternized with Moravianism, since the Rev. Mr. Holberton left the West Indies; for it must be admitted that, though he did not set himself to eradicate the complexional exclusiveness which he found prevailing in the English Church in Antigua, yet his evangelical and impressive ministrations raised the tone of spirituality and morality in the parish, and tended to improve the character of the Establishment. But though Moravianism be increasingly respectable, Methodism is the church still of a large class of that description of persons who contribute to the stability and vigour of our institutions, both civil, social, political, charitable, and religious, and whose voices are heard in our Senate, while their influence is employed for the general benefit of the Colony. Some of those who were hopeful members of our community have been compelled, by the force of circumstances, to emigrate to Australia and Sierra Leone; but the *amor patriæ* still constrains many to abide, and to contribute their best energies to promote Antigua's prosperity. Nor are they wanting in combined action in times of emergency and peril: witness the Antigua Exhibition of Native Industry. To the man whose

rank, position, and talents entitle him to distinction, the place of honour is invariably assigned, in times of political, commercial, or agricultural excitement, which call for effort, irrespective of any mere fortuitous circumstance. The harmony which subsists there amongst all classes is pleasing and refreshing in these days of depression arising out of the policy of a Government from whom better things were expected. The loyalty of the inhabitants of this Isle is a great fact which cannot be overlooked. It is annually displayed in the celebration of her Majesty's birthday, in the absence of the regular troops, and would be exemplified in any hour of danger. That such a people, in common with the inhabitants of our sister Isles, should be deserted, and their claims disregarded, is indeed an anomaly in English history, and remains to be extenuated by future historians, and its consistency shown with the character of Britain as a country protesting against slavery, and whose constitution is liberal, enlightened, and progressive.

In the long list of Missionaries and Clergy who have served Antigua, it would be invidious to distinguish one above another; but, amongst the Moravians, the name of the Rev. Bennett Harvey; in the Church of England, the name of Archdeacon Holberton; and, in the Wesleyan Body, the name of the Rev. James Cox,—can never be mentioned without respect, because of the length of their respective residence here, or the extent and variety of their labours. Mr. Harvey was a giant in divinity, and a perfect textuary. Under Mr. Holberton's fostering care, rose the Daily Meal Society, the Lazaretto, (already mentioned in chapter iv.,) and a Female Refuge Society, analogous to the famed Wesleyan "Female Refuge Society;" as well as various schools and small libraries: he also bestowed fitting encouragement on Friendly Societies, which have done immense good socially and morally. Eleven years, at different periods, has Mr. Cox lived and laboured in Antigua, conducting Reading Societies for the improvement of young men, and forming and managing Catechumen and Bible Classes for the enlightenment of the children of all kinds of religionists, besides establishing Temperance Societies, and organizing tea-meetings on such an improved scale, as to render them social and religious

meetings, which have largely contributed to the funds of the Society, and to the Chapel Fund especially, which has been relieved of a heavy incubus of debt by their means, in common with annual bazaars,* and by a systematic collection of pew rents. In this way the Minister is now saved from considerable toil and anxiety, having also the invaluable aid of the gentlemen Stewards, who so thoroughly identify themselves with this department of finance. Besides the credit of these judicious arrangements, Mr. Cox deserves honour on account of the exercise of an enlightened ministry, and the possession of a mind which brings its powers to bear on the wants of the church and congregation, by the delivery of a series of consecutive lectures, on Sabbath mornings and week-nights, besides quarterly sermons to the young upon books of Holy Scripture; and if our pages shall preserve his name to future generations, we feel that we are only rendering justice to one who has conferred many and lasting benefits on the Island of ANTIGUA.

* These bazaars are ably and skilfully managed by a Committee of Wesleyan ladies, and are held every year, either in the Court-House, or at Buxton Grove, under spacious trees.

Chapter vii.

EDUCATION IN ANTIGUA.

"FOR 't is the mind that makes the body rich ;
And as the sun breaks through the darkest clouds,
So honour peereth in the meanest habit."

SHAKESPEARE.

It was education that laid the basis of the solid and abiding good which exists in the Island of Antigua : and this civilizer of the human race was skilfully handled by Mr. Charles Thwaites and his patriotic wife. It is no disparagement of the Divine institution of preaching to assert, that where Christian education has prepared the native mind for the reception of the ministry of the word, that word is always better understood, and therefore heard with greater zest, and with more decided advantage. In some cases the Missionary has to be both Preacher and schoolmaster, editor and printer. But where the intelligent schoolmaster enters *con amore* on his task, from taste and preference, and gives himself wholly and for ever to it, as much as the pious and devoted Pastor throws his whole soul into the great work of saving souls, and establishing believers in their most holy faith, not only do the teacher and the Pastor co-operate in beauteous harmony, but the former is rendering the work of the latter more agreeable and encouraging. A congregation assembles, composed of individuals who are not ignorant of the elementary truths of Christianity, but who have acquired sufficient information already to enable them to relish Gospel truth. The adults and children constituting that congregation readily turn to the pages of the Hymn-book when the hymn is announced ; and the Bible is referred to when the text is stated. Is not this vastly preferable to an illiterate audience, where words are not understood, figures and imagery are unappreciated, and historical facts are unknown ?

Thus did schools in this highly favoured Colony lead the way in the great task of Christianizing the populace. The origin

and progress, the details, difficulties, and success of this interesting work, we proceed in this chapter to state; and, having given a sketch of Mr. Thwaites in a former chapter, we shall here furnish outlines of Mrs. Thwaites's history, proving how the piety, benevolence, talent, and influence of that excellent lady, in combination with her husband's laborious efforts, raised this community in the scale of civilization and Christianity.

The preaching of the Gospel unquestionably did much. How could it be otherwise? Was not that the divinely appointed instrumentality? Church discipline was a powerful auxiliary. Ministerial example carried with it a force and energy which confirmed the utterances of the pulpit. Education, however, first laid the rail on which the steam-carriage, filled with life and treasure, was to whirl onward. Is the earth to receive seed? Education ploughed the fallow ground; and the husbandman, in the character of the Preacher of righteousness, planted the incorruptible seed, "even the word of God, which liveth and abideth for ever." In some cases pious laymen have gone further, and have introduced the Gospel into lands where Christ was not named; witness Priscilla and Aquila, as the pioneers of Christianity at Rome: but it was necessary for Paul, the duly commissioned Ambassador of the Most High, to go there, in order to give effect to preceding labours and preliminary efforts. But even he goes to be blessed himself: "That I may be comforted together with you by the mutual faith both of you and me." (Rom. i. 12.) Apollos, full of glowing eloquence, goes forth on his embassy of mercy; but even he receives instruction from those who were in Christ before him: "They expounded unto him the way of God more perfectly." (Acts xviii. 26.) Piercy, with undaunted zeal, goes uncommissioned and unauthorized to China, and there "holds forth," as best he can, in the Chinese tongue, "the word of life," till the Wesleyan Missionary Society at length acknowledged his claim to recognition, and gave him the *status* belonging to a Minister of their body. Mr. Gilbert in Antigua began, unauthorized, to teach and to preach; and Mr. Baxter did the same. In like manner Mr. and Mrs. Thwaites gratuitously taught the young at English Harbour, till Mr. Thwaites was employed by the Church

Missionary Society, though he continued a Wesleyan from principle.

“Were there no Ministers of the Gospel then in Antigua?” it may be asked. In reply to this question, we direct the reader to the second chapter of this work. It would now be utterly superfluous to begin such labours of love in any community where churches are already established and schools in operation; but it was truly philanthropic to have entered on such an enterprise at the era to which we now direct attention. Nor did the schoolmaster assume the functions of the Pastor, but acted in subordination to him; while the Pastor highly appreciated and constantly encouraged the schoolmaster in his efforts of mercy. Both, in their respective spheres, were necessary then; and both are necessary now: the one can never supersede the other. As long as the world lasts, the Christian Pastorate must continue, and preaching be perpetuated; while, with reference to education, statesmen and legislators are beginning to be wide awake to its extreme value, and schoolmasters will ere long be estimated as they have never been before. The school is the nursery which prepares youth for the church; and the Minister who in baptism received the infants into Christ’s church, in some instances deputes, and in all cases cordially recognises and incites, the pious and well qualified schoolmaster to prepare the youth of his charge to take their places in the church, and there occupy presently such positions of usefulness and influence as may be assigned to them. A youth, thus passing from the hands of the Minister to those of the schoolmaster, and from the schoolmaster back to the Minister, is often fitted to teach himself; if not to assume, if called of God, the higher and more important office of the Christian ministry, which involves not merely public or pulpit teaching, but the solemn administration of sacraments, the exercise of ecclesiastical discipline for which the Minister is held responsible, and, in short, the general oversight of the flock, “as one that must give account.”

At this stage of our examination of this deeply interesting subject, it is as well for us to define the term “education.” *Education* we take to mean the culture of the mind and heart: such, at least, was regarded to be its practical import by Mr.

and Mrs. Thwaites in Antigua. The purification of the heart, without the enlightenment of the mind, renders a rational being defective in the functions which constitute his manhood; while the cultivation of the mind, with the heart untouched and unaffected by a higher and holier influence, may present the spectacle of an accomplished demon, or a creature obeying the lower impulses of his humanity, and prostituting his high and exalted nature to pursuits at once grovelling and deleterious. The polish of the mind may be accomplished by a human process, but the regeneration of the soul is a work demanding Divine interposition and power. The reason of this is, that man is not merely a citizen of this world, but is intended to be a denizen of a better. He has duties to perform of a threefold character,—to God, to his neighbour, and to himself; neither of which can be satisfactorily or successfully performed without the education which is brought to bear on the intellectual and moral faculties. Hence all professedly and exclusively *secular* education is a misnomer; and the very idea of attempting to set up a system of education which temporarily excludes the Bible, or ignores its necessity, is proof of the innate proneness of the human mind to try to be independent of God. Not that we would have the Bible put into the hands of a child as an ordinary common-place book; much less would we set him to learn tasks therefrom in a way of discipline: but we would have the Bible the text-book of every school, and its principles established as the polar star by which to guide every movement. “Secular education”—so called—involves, as a necessary consequence, the exclusion of prayer at the commencement and close of school, since religion is to be *for a time* cast to the winds. The Bible, if secular education is to be consistently maintained, must be withdrawn from the school-room, and no recognition made of any doctrinal truth, except the bare existence of a First and Great Supreme; nor is this to be taught but by the merest accident, since the education of the day is to be *secular*. But from such a system our Christianity—the proverb and glory of our country—will and must deliver us. The very idea of avowedly ignoring religion is sufficient to indicate the baseless fabric of the scheme so greatly applauded, and to predict its ultimate, if not its early, downfall.

Yet by the term "education" is generally understood that information conveyed to the intellect by which it is susceptible of expansion, and that training which qualifies youth for entering on the duties and responsibilities of life. Hence prominence should unquestionably be given in schools to the culture which raises the mind, and leads man to read, think, and observe. The fact is, education—popularly so called—has been explained to be "the acquisition of knowledge by the medium of books;" and though, in the infancy of the mind, the rudiments of science must be acquired, and the elements of education obtained, yet it never was designed that sentient and rational beings should confine their aspirations to mere acquaintance with books. Local circumstances, travel, observation, converse with mankind, have their use, and exert their energy. Of these every thoughtful and observant mind will avail itself, yielding principally to the bent of its inclination, and drinking more largely from that particular spring whose water is most congenial to its taste.

We have had village blacksmiths, and Cromarty stone-masons; and many more self-taught, polished, and superior men; but they first visited the village school, and learnt there the art of reading and writing; and, the genius of learning being extant within them, they started fairly in the walk of science, and gained knowledge from every accessible source, exercising and strengthening memory, receiving and communicating information; thus retaining their mental treasures, and adding more and more to their stock. The greatest men that have adorned the world intellectually, were those who constantly added to their knowledge fresh acquisitions, and were habitual and systematic students to life's termination. Some—and we are glad the number is small—whose fortune it has been to tread our collegiate halls, and to graduate in our universities, would seem to deny to any but themselves the ennobling appellation of "educated men." But surely every collegiate has not outshone the self-educated man, nor have his attainments *necessarily* led him to serve well his generation, and so fulfil the designs of Heaven; while many a graduate bears only a lofty title, beyond which he can make no higher pretension, either intellectually or morally. Mind has the same powers and susceptibilities, be the person

what he may; and as a stone may be polished, and in a sense *educated*, so may a savage be tamed, a barbarian civilized, and a rude intellect informed and expanded, let the means by which this good is to be attained be the college, the school, or hard personal application and persevering diligence; the last method being one much more creditable to the student than if he were compelled to pursue a formal routine, in which taste, inclination, and study were alike involuntary and constrained.

Mr. and Mrs. Thwaites's schools were first conducted on the Lancasterian system; then, as the far-famed Glasgow system became known, Mrs. Thwaites visited Montserrat to see and learn that system, so as to introduce it, as well as they could, into Antigua. Whatever the plan was, it succeeded admirably in enabling the young to read correctly, to write tolerably, and to cipher with some accuracy. They were neither "classical" nor "grammar schools," popularly so called; but they furnished the taste and sharpened the appetite for higher studies, in which some have excelled. They did not disqualify the peasantry for discharging their duties, nor excite within them feelings that would engender the pedant, or produce the demagogue; but they sent them out rational, decent, well-conducted members of society, respecting others simply because they respected themselves, and they led many to aspire after the knowledge and wisdom which come from above. It is remarkable that the result of this instruction brought disciples in the most natural manner to the three sections of the catholic church then existing in Antigua; and hence the intelligence of the lower classes belonging to the several bodies of Christians, and the meritorious appellation by which we designate Mrs. Thwaites's schools; for no other term than "education" would appropriately express the character of the whole system and process of learning pursued in those memorable days. Societies may be now formed to teach the higher branches of knowledge among the poorer classes; grammar, geography, arithmetic, natural philosophy, etymology of words, and the elements and preliminaries of a sound education, may be acquired: but if the Bible be ignored, or if it is simply recognised as a revelation from Heaven, without being ever read or quoted; or if Young Men's

Associations for Mental Improvement lead not to church-membership, but rather tend to render the young self-sufficient, or to magnify their literary acquisitions to the disparagement or depreciation of Christian theology, so far as to find time to pursue their studies in the one branch of learning to the comparative neglect of hearing sermons with decorous attention; then, while the mental powers are being enlarged, the moral feelings are being deteriorated, though these ought to be primarily cultivated, for a man to be happy here and hereafter; while knowledge, in the abstract, however excellent, may or may not be profitable just according to circumstances.

Nothing can extenuate the neglect of religious duties; nor is spiritual light to be denuded of the ennobling designation "knowledge;" for many a youth in these Colonies would have had no knowledge at all, had he never acquired membership in some church, and sat stately under a plain and instructive evangelical Ministry. Such a Ministry has inspired the love of reading; and though a preceptor is a decided help to a learner, yet many have read for themselves, learnt for themselves, and, casting their attainments in knowledge at the foot of the Cross, have adored the Sovereign Grace that first spiritually enlightened their understanding, and then led them to seek worldly science, which necessarily expanded their ideas of God, as beheld in His wondrous works, and led them, with loving gratitude and devout awe, to adore the glory which is expressed in the matchless perfections of Deity. "Knowledge puffeth up, but charity edifieth:" and "if any man thinketh he knoweth any thing, he knoweth nothing yet as he ought to know." Knowledge must never be severed from religion: for "this is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent."

On the death of Mrs. Thwaites, her sister, Mrs. Gilbert, undertook to write her memoir. No other person was so competent to undertake the task, as they grew up together from childhood, and became partakers of the saving grace of God at the same time, by which their hearts and minds were sweetly blended, and they started on their career of benevolence, and

invariably walked in the closest harmony. All the necessary documents were forwarded to Mrs. Gilbert; but the death of that distinguished lady frustrated the design. Mrs. Gilbert and Mrs. Thwaites were greatly privileged, in having had parents and relatives of a decidedly religious character, and also of intelligent and highly cultivated minds.

FRANCES CLEARKEY, their maternal grandmother, though black, (a point of terrible depreciation in those days,) was a person of strong natural understanding, and of much energy and decision of character. She became a true Christian through the preaching of the Hon. Nathaniel Gilbert. From that time all her talents were sanctified to God. Having pecuniary means, she gave her children a good education; and had the pleasure of seeing them grow up as ornaments to society, and useful in their day and generation. It is said of this excellent woman, that her granddaughters, before they gave themselves to God, had purposed attending a ball on Christmas-day; but she had prayed fervently that they might be averted from their purpose by some providential interposition. On the very day the ball was to occur, Dr. Coke and his party unexpectedly arrived in Antigua: the young ladies attended the chapel, their attention was arrested, they became more interested in spiritual realities than in earthly vanities and frivolities, and soon embraced "the truth as it is in Jesus," and were saved.

BARRY CONYERS HART, the father of Mrs. Thwaites and Mrs. Gilbert, was distinguished as an able writer, and often took part in newspaper controversy, the "poet's corner" being frequently filled with pieces of poetry of his own composition. But he was far more distinguished by his pious and humble demeanour, exercising his gifts on behalf of his poorer brethren, in gratuitously making out their manumission papers, &c., and aiding them with friendly counsel. The Wesleyan Missionaries found in him a friend and adviser, ready to assist them on all occasions. He was a restless and dissatisfied slave-holder. On one occasion he hired a task-gang from a distant part of the Island, some of whom had families, and went to their homes on Saturday nights, returning early on Monday mornings. One Monday morning a poor fellow was brought to him to be

punished for arriving at a late hour on the plantation; and the slave-driver urged his punishment, saying, "Massa, all the gentlemen in the neighbourhood say you spoil all the Negroes." Mr. Hart unwillingly gave permission, but soon after burst into tears, and said, "I have given permission to have that man punished for what would, in another situation of life, have been a laudable deed."

ANN CLEARKLEY, the eldest daughter of Frances Clearkley, and mother of Mrs. Gilbert and Mrs. Thwaites, was married to Mr. Hart. She was the flower of the family. Her daughter, Mrs. Gilbert, greatly resembled her, in sterling piety, natural ability, and excellency of character. She had three sons, one of whom, Gratianus Hart, Esq., was an accomplished musician, and for many years the able editor of the "Weekly Register" newspaper.

ELIZABETH CLEARKLEY, the second daughter, was of a tall and genteel appearance, courteous, affable, intelligent, and pious. She was greatly admired, and was to have been united to Charles Matthews, Esq.; but he was drowned on his passage from England to the West Indies, and ever after she abandoned the idea of marriage.

LYDIA CLEARKLEY, the third daughter, was deeply pious and very intelligent. She became the instructress of her nieces Ann and Elizabeth. In later days she experienced aberration of mind, which continued till the close of life.

GRACE CLEARKLEY, the fourth daughter, became Mrs. Cable, and lived to a good old age. A short biography of this truly excellent woman, prepared by the Rev. Mr. Cox, was read at her funeral sermon in St. Kitts, in 1854, and is here appended, to give a completeness to these details.

"DIED, on Saturday, October 21st, at 5 P.M., MRS. GRACE CABLE, aged 91, widow of the late RICHARD CABLE, Esq., the original proprietor and editor of the 'St. Christopher Advertiser.'

"This venerable Christian lady, whose maiden name was Clearkley, was born in the Island of Antigua. Her mother was brought to the knowledge of the truth under the ministry of Mr. Francis Gilbert, merchant, and brother of the Hon.

Nathaniel Gilbert, the highly respected Speaker of the House of Assembly of that Colony; and under her judicious instruction and training, Mrs. Cable (then quite young) sought and found converting grace. Her father was Mr. Timothy Clearkley, also of Antigua. The parents procured for their family every accomplishment which the Island afforded. The daughters amply rewarded the toil and care bestowed upon them. Of polished manners, of graceful and dignified bearing, with minds well cultured, and of refined taste; their evening domestic recreations in music and reading were such as we should be most happy to witness in every domestic circle.

"The whole of the family became the subjects of the kingdom of God, which is 'righteousness, peace, and joy in the Holy Ghost,' and were members of the Wesleyan Church. They were diligent in visiting the sick, in distributing Bibles and Testaments, and in other works of charity.

"Miss Clearkley was married to Mr. Cable in the year 1789. The introduction of Methodism into this Colony is mainly to be attributed to the instrumentality of her husband: and it is a memorable fact that Mr. Cable, Mrs. Seaton, and her lamented daughter, Molly Seaton, were the first members of that body in St. Kitts. Invited by Mr. Cable, Doctor Coke arrived and commenced a Mission in 1787. His own account of it is as follows: 'It was on Tuesday, January 16th, 1787, that the author, in company with three other Methodist Missionaries,—namely, Mr. Baxter, Mr. Hammett, and Mr. Clarke,—sailed from Dominica to the Island of St. Christopher, with a full design, if possible, to establish a Mission; and on the Thursday following he reached it in safety.' (See Dr. Coke's 'History of the West Indies,' vol. iii., p. 56.)

"At a subsequent period, the hand of Providence beckoned Mrs. Cable to Antigua, where she resided in the family residence for many years,—ready to every good work, and especially labouring assiduously in promoting the education of the young.

"Our departed friend was a woman of masculine understanding, of great uprightness, energy, and decision of character, with much suavity of manner, and cheerfulness of spirit. She was highly respected and beloved, not only by her own

extensive connexions, but by all who knew her. In her long and eventful life, she was the subject of manifold afflictions; but Divine Grace sustained her in every trial. For many years past she has been ripening for her eternal rest. During her last illness, her confidence in her almighty Saviour was unshaken. She longed to depart, and be with Christ. Her hope was bright and unclouded. The various expressions of faith and love to which she gave utterance, will be long remembered by her affectionate friends and relations.

“This excellent woman belonged to a family who have conferred lasting blessings on this Island, and the Island of Antigua. The late highly respected Mrs. John Gilbert, of English Harbour, and Mrs. Thwaites, of Willoughby Bay, were her nieces,—the daughters of her sister Ann. The mother of the late venerated Miss Molly Seaton, of Basseterre, was converted to God in the house of Mr. Clearkey, in Antigua. That honoured dwelling was frequently visited by the Hon. Nathaniel Gilbert, and his brother Francis, in the prosecution of their evangelical labours, and in the interchange of Christian friendship. And it was the home of John Baxter, and of Dr. Coke also, while he remained in Antigua. Two of the sisters received a very superior education in England, and listened to the ministry of the Rev. John Wesley. Miss Ann Clearkey was married to Barry Conyers Hart, Esq., a planter, and proprietor of Hart’s Estate, in Popeshead. This gentleman’s house was a tabernacle for the worship of God, before Missionaries were regularly appointed.

“The writer of these lines reflects with mingled emotions on his pastoral intercourse with his deceased friend, for the period of four years; and hopes to mingle his song with hers before the eternal throne.

“‘THE MEMORY OF THE JUST IS BLESSED.’

“J. C.”

Mrs. Cable had two sons; one of these settled in Grenada, but returned to Antigua in advanced years.

The piety, intelligence, and refinement which pervaded the Hart family, in which Milton, Young, Cowper, and other poets were

read and studied, evidently influenced the formation of the character of Mrs. Gilbert and Mrs. Thwaites. Their poor nurse, an African, must not be forgotten. By natural aptitude she drank in the sublime poetry oft rehearsed in the family, and, instead of entertaining her charge with idle and puerile stories, she made them repeat verses of poetry, and, as far as she understood it, taught them to emphasize at the proper places. The beautifully touching piece, commencing with,—

“Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,”—

she thoroughly understood, and would sometimes personate the “poor old man,” and act the whole for their amusement. A few moments before her death, she called Miss Clearkley, and, when she came, said, “Miss Betsy, Jehovah reigns! Messiah is King!” and then died.

ELIZABETH HART, afterwards Mrs. Thwaites, was, as we have seen, the second daughter of Barry Conyers Hart and Ann Hart his wife, and was born about the year 1772. When very young, she wrote to her aunt Elizabeth, before she was taught to write. This arose out of her aunt having sent to her elder sister a present without having sent her one, which she now requested. This letter remained in the family many years as a curiosity.

The family sometimes attended the ministry of the Moravian Brethren, and often visited them. On one occasion, one of their Bishops, Watterville, recently from Germany, was present. He placed his hands on the head of Miss Elizabeth, and in a very solemn manner gave her his blessing. This made a deep impression on her mind, which she never forgot. She was ever afterwards much united to the Moravians, and they to her.

The state of her mind in the early period of her history, and her conversion to God, she narrated in a letter to the Rev. Richard Pattison at his request. This letter has been lost, and a void in her history is thus created.

Elizabeth was led to seek the salvation of her soul soon after the arrival of Dr. Coke in the West Indies, who was accompanied by the Rev. Mr. Warrener. The ministry of the latter was the

instrument chosen of God to bring about this great event, so prolific of good to society. It occurred in the fourteenth year of her age. Her sister Ann was also converted about the same time, and, being four years older, she became her adviser and helper, and they walked together "in the fear of the Lord, and in the comfort of the Holy Ghost." Elizabeth's change of heart was evidenced by her plainness in dress, and her renunciation of the world; her motto being, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him;" and, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." (Col. iii. 17; 1 Cor. x. 31.)

She had been taught music, and had made some proficiency in it, when her father purchased a superior pianoforte. She became so captivated by the concord of sweet sounds, that it drew her heart from better things: and, becoming convinced of this, she at once sacrificed her instrument, and would never return again to the charms of music. In 1795, she wrote a piece of poetry expressive of her religious experience at the time, which will be found in the Appendix (B) at the end of this chapter.

Elizabeth joined her sister Ann in educating the younger branches of the family; and, not satisfied with communicating knowledge to these primary objects of their regard and attention, they extended instruction to the slaves of their father's household and estate, by teaching them to read, and inculcating on their minds the principles of revealed religion. Her father also made her his amanuensis, and she copied all his letters, which improved her style of diction, as well as her handwriting. This rendered her in after life a ready scribe.

Poetry was much cultivated in this pious family. Elizabeth once prepared a hymn which was sung to the organ in St. John's church, one stanza of which has been preserved. She also wrote a piece of poetry on the death of the Rev. Mr. Cook, Wesleyan Missionary, which may be found in Appendix C.

This young lady was a thorough Abolitionist in principle, though slavery reigned around her. The excellent and sensible letter to a friend in another Colony, found in Appendix D,

expresses her abhorrence of slavery at this early period; and, because of the style and her anti-slavery views, we gladly append it, though somewhat lengthy.

Miss Ann Hart, being married to Mr. Gilbert, removed to St. John's, in August, 1798. The education of the younger branches of the family entirely devolved on Elizabeth, who was engaged in it till the year 1801. Mr. Hart's circumstances having suffered a reverse, he went to Trinidad with the hope of retrieving his affairs. His daughter Elizabeth removed to St. John's, and, living with her sister, commenced a private school, for which she was eminently fitted by taste, education, and habit. Mr. Gilbert being again employed in his Majesty's naval yard as first clerk to the storekeeper, he and Mrs. Gilbert removed to English Harbour at the end of 1803. In July, 1805, Miss Elizabeth Hart was married to Mr. Thwaites, and they too removed to English Harbour, when she again joined her beloved and much attached sister, Mrs. Gilbert. The state of this place was at this time deplorably wicked. The Sabbath, as in heathen lands, was unknown. The naval-yard bell rang on Sundays for the people to labour as on other days of the week. The ships of war anchored here, and the military barracks were in the immediate neighbourhood, and immorality of the worst description was perpetrated. There was, however, one bright spot; and the light which had arisen there was soon to illumine this moral darkness. In a sequestered nook, far from the observation of the profane, there were several small Negro thatched huts. The Methodist Ministers had continued to preach in this place once a fortnight on a week-evening, since the time when Mr. Baxter resided here. They preached in a place called "Porter's Row." So low was the house, that the congregation had to stoop on entering and in coming out; and when the Preacher rose to conduct worship, his head was in close proximity to the roof. At night he had to take his rest on a large table in the middle of this hut, surrounded with baskets or coops of hens and chickens, where the small vermin, called "nimbles," which infested the fowls, would beset him, and not only prevent his repose, but riot on his face the next day. Mr. Baxter's iron constitution bore these rude assaults; but Mr. M'Donald was

victimized by such barbarous usage. When Mr. John Gilbert removed to English Harbour, he and others preached in this hut, hired by Mr. Gilbert, every Sabbath and every other Friday evening. God had already blessed the labours of His servants by affording several seals to their ministrations. This place eventually becoming too small and inconvenient, the Sunday service was removed to Mr. Thwaites's house, where it continued to be held till the year 1807, when, that house becoming too limited for the increasing congregation, the service was transferred to Mr. Gilbert's residence, who, on being appointed naval storekeeper, resided in a more spacious mansion. The Wesleyan Missionaries still preached here once a fortnight, and Mr. Gilbert every Sunday. Many were added to the Lord and to His people.

Mrs. Gilbert and Mrs. Thwaites, whose souls yearned over the moral wretchedness which prevailed around them, uniting with one or two others like-minded with themselves, commenced meeting on Sunday afternoons to join in prayer that God would open a way by which to enlighten and rescue from ruin the female members especially of the benighted neighbourhood. Shortly after this time the Rev. Mr. Light, Moravian Missionary, called on Mrs. Gilbert, and the subject of their conversation was the Prospectus of Bishop Porteus relative to Sunday-schools amongst the slaves. Mr. Light thought English Harbour a good field in which to commence Sabbath-school teaching. Mrs. Gilbert gladly seized the idea, and recognised in it an answer to her prayer. Mrs. Gilbert and Mrs. Thwaites opened *the first Sunday-school established in the West Indies, on a Sunday in September in the year 1809*. It is a source of regret that the day of the month has not been recorded, in order that a celebration of the time when the corner-stone of education was laid, might be perpetuated from year to year and from age to age, so that generations to come might learn rightly to appreciate education, which has in this Island been the precursor of so many and such great blessings.

The establishment of this first Sunday-school congregated children of all colours, statures, and circumstances. Some of these emerged from the habitations of wretched, debased mothers, who had nevertheless light enough to know that their daughters

ought not to follow their wicked courses. These unfortunate offspring of degraded parents had never heard or seen any thing but what was demoralizing: but how great a revolution was now effected in their position and prospects! The fruit realized by Sunday-school instruction was manifold. Several of the children were, however, unable to attend, from want of suitable apparel. Mrs. Thwaites's generous heart was touched with their penury, and from her own wardrobe she supplied, as best she could, their necessities; and when her own means of supply were exhausted, she had recourse to her friends in St. John's. Several letters written by her to Miss Lynch, (whose instructive biography is given as an Appendix to chapter iv.,) are now before the writer, and portray her deep solicitude on behalf of these wretched outcasts of society. An extract or two may suffice to show the noble spirit which influenced this self-denying and excellent woman:—

“One of the bonnets sent has been bestowed on M. P. She attends our meetings whenever she can. Her poor mother called last week. On my asking how Marie behaved, she answered, ‘O Ma’am, God bless the child! I don’t know what I should do without her, now I am so poorly; she is a little mother to the young ones: she is quite content with her poverty.’” “Many of the children are truly benefitted by religious instruction. I will give you an instance in P. O., the white orphan, who has to beg at the grog-shops, &c. I asked her, a few days ago, how her ‘mother,’ as she calls her, was: she answered with tears in her eyes, ‘She is very poorly, Ma’am, getting worse; but she don’t pray; and when I beg her to pray to God, she swears at me.’—M. M. is about eleven or twelve years old; you would hardly think, from the modesty and rectitude of her behaviour, that she lived in a house of ill-fame, the resort of the basest characters. Her mother, at present having no rest to the soles of her feet, and being miserably poor withal, sends every day to get her meal from a wealthy woman, of the most vulgar manners, who lives with Commissary D.”

“I hasten to inform you that our prospects brighten. Mr. Thwaites last Sunday invited the old country Leader, ‘Daddy Harry,’ to bring the poor little blacks he is teaching to read to

our chapel, where we would furnish him with some of Lancaster's newly invented lessons, and put him in the way of teaching on that plan. The old man accordingly came in time to preaching with upwards of one hundred boys and girls. The chapel was very well filled when they came in, so that we could hardly stow them away. After preaching I sent them all away to our house, under the conduct of a careful person; for the old Leader went into the chapel cellar with Mr. Thwaites, and assisted him in meeting a large Class of men, while three female Leaders met above."

"There are several children who cannot yet attend the school for want of clothes, and yet I have laid out upwards of twenty dollars cash from my own pocket since Christmas, exclusive of the seven dollars which you sent, and which have been well applied. I shall send the list to Mr. Brookes, &c. I think, if he and some others could once be roused to consider the wants of the children, they would interest themselves. The articles given by Misses Looby have enabled three clever little girls to attend for the first time last Thursday afternoon. We have ten girls learning to write. I ought in course to have observed to you that Mr. Thwaites has for some time past been so concerned about the poor children, that he has begged me, if possible, to get myself taught to make lace or any thing that I could teach the girls; and he has been trying to manufacture the long straw into hats for him to teach them; but he made no hand of it."

"We have the happiness to see many bidding fair to be valuable and good women, who would probably by this time have been tending their steps to infamy and woe. But what would have been the use of schools, books, teachers, lectures, &c., had not a few benevolent hands been stretched out to enable the poor little creatures, as well as those who are growing up to womanhood, to come at these good things? Yours, Miss Looby's, and Miss Tait's subscriptions, with the many kind presents, have been very helpful. Our number has so greatly increased this year, I have been obliged to take active steps to obtain more ample assistance for the needy ones. I sent Mr. Brookes a subscription list, with Mr. Gilbert's name and mine. I hear he has twenty subscribers, exclusive of you,

Miss Tait, and Miss Looby. I flatter myself that we are at length awakening the feelings of some from whom we might reasonably expect aid. The prospect brightens in every respect, and I hope I shall be able to convey the most pleasing intelligence to you in time to come."

"The Rev. Mr. Whitehouse opened the meeting yesterday at Mrs. Gilbert's: he addressed the children with so much feeling and affection, that there was not a dry eye among them, nor have the good impressions of those I have seen to-day in any measure worn off; even Mrs. Gilbert's wild Sarah is deeply affected. Upon the whole, we had a good Sabbath. Mr. Whitehouse preached two such sermons, so plain, sound, and energetic, that many of all descriptions were touched. He was a Barnabas in the morning, and a Boanerges in the evening. Some of our family have felt the truths delivered. We had great and attentive congregations. This is indeed our Gospel day. God grant that the little flock may be kept simple and humble, loving and sincere, and that the blessed work may abundantly spread! Sunday after next, when there is to be no Preacher at Lyon's, Mr. Thwaites and I have promised to be there before ten o'clock, on purpose to meet the children, and commence a Sunday-school."

These extracts convey an interesting view of the character of Mrs. Thwaites and of her multifarious and unwearied labours. In this pleasing task of teaching and training the young she continued till the year 1816, when a Society was established, denominated "The Female Refuge Society," designed to gather these orphans and others into an asylum, from the contaminating example of their fallen and depraved relatives. In this same year there was published in the *Missionary Register* a letter from Mr. Dawes, (then of Antigua, but formerly Governor of Sierra Leone,) agent of the Church Missionary Society in Antigua, showing the destitute condition of the young women growing up in the Island, virtuously and religiously, by means, under God, of Sunday-schools; at the same time pointing out the state of those children who lived with their guilty mothers, and earnestly requesting aid for the schools. This letter excited considerable interest in England, and the call

thus made was promptly responded to by many benevolent Societies and ladies, who liberally sent aid in money and clothes from time to time; and afterwards the schools were patronized and supported by the Ladies' Negro Education Society.

The schools at English Harbour were formed into a Society, denominated "The English Harbour Sunday-School Society," on May 29th, 1813; the Hon. Lady Grey patroness. This patronage her Ladyship has continued to the present day, being deeply interested in the welfare of this Society, which is the one referred to in chapter iv. On the reduction of the naval yard in the year 1817, and the removal of Mr. Gilbert, the storekeeper, the friends of education were deprived of the privilege of teaching in Mr. Gilbert's house. Then it was that Lady Grey so munificently came forward, and provided the English Harbour Sunday-school with a commodious school-house, properly situated for the convenience of the teachers; and when this place was blown down in the year 1848 by a hurricane, which also demolished the Wesleyan chapel in English Harbour, her Ladyship gave a liberal sum of money for the purpose of restoring it on the same site, where it still stands. William Dawes, Esq.,—a gentleman personally acquainted with Lady Grey, and favourably circumstanced, by correspondence with many of the Clergy and benevolent persons in England, for obtaining for the school pecuniary aid,—was named President; and Mrs. Gilbert was appointed Superintendent of the girls' department of the school.

In the latter end of the year 1812, Mr. and Mrs. Thwaites were invited by the Wesleyan Missionary to attend at Lyon's Estate,—where Divine service was held in a large Negro hut every other Sunday,—to assist him in meeting Classes, &c. One Sabbath, when they had left the place, and retired into a hut close by, their attention was arrested by the singing of children, both loud and melodious. They ran into the chapel, and found an old black man, with a company of black children before him, singing,—

"Come, ye sinners, poor and needy," &c.

After singing a few more hymns, he taught them the Church

Catechism. The feelings of Mr. and Mrs. Thwaites were indescribable; and it immediately occurred to them, that if persons like this old man could be found on every estate, a large field of usefulness would be opened, and a great work might be accomplished. Finding that the old man had not yet begun to teach the children to read, Mr. Thwaites offered to supply them with books for the purpose, and the old man and his son-in-law at once consented. Mr. and Mrs. Thwaites, thus cheered, endeavoured to engage persons on other plantations who might collect children together; but the labours of the venerable old man alluded to—Henry Cochrane by name—had attracted general notice among the slaves, and in a short time several applications were made from men on other estates for books and lessons.

Having so far succeeded, our apostolic couple—standard-bearers in the task of rearing the youthful, but uncultivated, mind—requested all the teachers and children from the various plantations to meet them at Lyon's Estate on February 13th, 1813, on the Sabbath when there would be no Minister present, and consequently no service would be held; so scrupulously careful were they not to substitute scholastic work for preaching, nor to supersede the Gospel commission to "hold forth the word of life" by benevolent zeal in instructing the young; regarding each work as having its own place, and as having attached to it its own intrinsic and respective worth and importance. On this great gathering-day there were five hundred children present. This place was visited by these friends of the Negroes every other Sabbath; and the number of children increased so much that they could not be accommodated. The providence of God soon enabled them to overcome this difficulty. About half-way on their journey from English Harbour to Lyon's Estate, there is a delightful spot, a gentle rising ground, covered with the smooth green grass, and here and there a forest of trees, open to the sweet and gentle breezes from the Bay. Our preceptors, struck with the spot, often wished in their hearts that they could secure it as a quiet resting-place. Vigo Blake, the head man on Blake's Estate, seeing the want of such a central rendezvous, told Mr. and Mrs. Thwaites that if they could obtain leave from the proprietor, he and his fellow slaves

would build a school-room on the very spot desired. Permission was asked and granted. In a short time the woods in the vicinity resounded with the woodman's axe; posts, rafters, wattle, &c., were speedily cut, in the spare time allowed these poor slaves; and often late at nights they would be found busily employed, and early in the morning, before they went to work for their master, they toiled on to get the rooms fitted up. Their wives, in the interim, contributed their portion of labour in providing sustenance for their husbands, who were so laudably employed in their spare hours. So zealously was the work prosecuted, that it was finished in six weeks from the time when it was commenced.

On May 29th, this house for instruction was opened, and probably it was the *first* school-room built in the West Indies for the purpose of teaching slaves. It was 44 feet long by 16 wide, with a shed 9 feet in width. Thus it appears that on two estates accommodation was found for carrying on the work of school tuition. This newly built house Mrs. Thwaites called "Bethesda," the name which it bears to this day, and it is the station to which reference is made in the preceding chapter. The origin of the name given is singular, and deserves a record here. A young woman, who had been sick, was advised by some superstitious person to wash in the water at the foot of this hill; and was assured that her pains would then leave her; but if she looked back, her pains would return. As the story was told to Mrs. Thwaites, the girl had had the misfortune to look back, when all her pains returned: but nevertheless Mrs. Thwaites named the house "Bethesda," as it had become a place of mercy to both old and young.

For many years this spot was the scene of Mrs. Thwaites's labours of love. Every Thursday morning she mounted her little pony, and went to the estates in that neighbourhood alternately. Immediately the old, the blind, the lame, and the halt would assemble around her, to whom she spoke individually, and then prayed with them. At noon the children would assemble and be taught. On occasion of one of these visits, an old man led in an old blind woman, and she led by the hand another blind woman. The first blind woman on

entering said to Mrs. Thwaites, "The tree is stripped, the branches are broken off, the leaves are all gone, fruit is all gone; only the stump remain, which lean 'pon Jesus." Mrs. Thwaites supposed she meant some tree in her yard, till she began to apply the subject. "Pickney" (children) "gone, friends gone, eyes gone, clothes gone; only the body remain, which lean 'pon Jesus." And as in the morning, so in the evening, the old, blind, and lame would attend, and receive instruction from our fair philanthropist. After Mr. Thwaites had closed his business in the naval yard, he met his excellent wife in the evening at Bethesda, and soon after the school-room (recently built) would be crowded with adults and children, when the scene became one of the most exhilarating kind. Two or three hundred persons, eager for knowledge, assembled. There was no drowsiness or listlessness, but bright and animated eyes betokened the interest felt in all that was going forward. This Bethesda, merciful as it was to the souls of the poor slaves, was no Bethesda to Mr. Thwaites or his wife; for ere they retired to rest in the thatched hut, they were compelled to extract some dozens of *chigoes*, which had fastened on their legs and toes, or they would have burrowed themselves in the flesh, and would have required a penknife or needle to remove them.

This little room should be here described. It was roofed with the trash of the sugar-cane; the floor was the earth on which they trod, covered, however, with a tarpaulin; a kind of "dresser" was placed at the end, and upon it were put kitchen utensils for temporary use, cups, saucers, &c.: underneath the "dresser," a mattress was doubled, covered with a curtain; in front were a crib and two chairs. In this humble cot, this pious couple spent many, many happy hours, while gratuitously teaching the neglected slaves and their children. Nor were these labours bestowed in vain. The young were not merely taught to read, but trained up in virtuous and religious principles. The following statement will show that the aged and infirm were also benefitted. Agnes Morris, a very feeble woman, forming one of Mrs. Thwaites's Thursday afternoon Class, sent a pressing request to her at English Harbour to

come and visit her. She was in the last stage of dropsy. This unfortunate creature ranked among the poorest class of slaves, her all consisting of a little wattled hut and a few clothes. Notwithstanding her poverty, some wicked person had robbed her of the few clothes which she possessed. She was in consequence obliged to work in damp weather with such slight and insufficient clothing that she caught a severe cold, which terminated in dropsy. When her benefactress entered, Agnes exclaimed, "Missus! you come! Dis tongue can't tell what Jesus do for me! Me call me Saviour day and night, and He come. Here, da here!" (laying her hands on her breast :) "He comfort me here." On Mrs. Thwaites inquiring if she was sure of going to heaven when she died, she answered, "Yes, me sure! Me see the way clear and shine before me,"—looking and pointing upwards with a smiling face. Some hymns being sung, she was in a rapture of joy, and, in reference to the words of one of them, exclaimed, "For me, for me, poor sinner!" lifting up her swollen hands. "What glory, what a glory!" Her joy of spirit was so great, that she literally laughed in ecstasy two or three times, and then said, by way of excuse, "Me can't help laugh, me Jesus so sweet to my heart!" Seeing her only daughter weeping, she said, "What you cry for? No cry; follow Jesus, He will take care of you;" and turning to Mrs. Thwaites, she exclaimed, "Missus, show her the path," meaning the path to heaven. Many other joyous expressions fell from her lips, of a similar nature, to the surprise of all who heard her. She continued praying and praising God to her latest hour. How many of these poor forsaken outcasts have been translated from external wretchedness to realms of ineffable glory!

Much good was done among the elder female scholars at this place, through the instrumentality of this devoted Christian lady. Before the establishment of these schools, unchastity was regarded as being no crime amongst this class of persons; nor is it to be wondered at, since marriage was not then allowed amongst slaves, and a state of concubinage held out to them the means of acquiring freedom, respect from their equals, and a degree of wealth which they could never have

obtained otherwise as long as they remained in servitude. From the schools conducted by Mr. and Mrs. Thwaites all immoral persons were excluded; rules tending to promote chastity were enforced, and the tone of public morals was thereby evidently raised. Their success was great; many of the girls stood the fiery ordeal of temptation, and, despite threats, punishment, and the assignment of double tasks of work on the estates, they maintained their virtue inviolate, and several of them were honourably married to men whom they respected and loved.

In February, 1817, Mr. Thwaites, hitherto the unpaid teacher and director of schools, received the appointment of Catechist and Superintendent of Schools in Antigua from the Church Missionary Society, and shortly afterwards took up his abode at English Harbour. A wide field of congenial usefulness now opened before him, and many happy days were spent by himself and his zealous wife in the little hut at Bethesda, where they had fuller and more frequent opportunity to engage in their loved employment, and where they were always hailed by the people as angels of mercy. In 1818, Mr. William Anderson and his wife, having been appointed teachers by the Church Missionary Society, resided at Bethesda; but not in the rude thatched hut in which their predecessors had lived, a small house having been built for their occupation.

The school-room at Lyon's Estate having been occupied frequently by the Wesleyan Missionaries, the children of the Sunday-school could not assemble oftener than once a fortnight. A school-room was therefore built by permission of Richard Garland, Esq., at the Hope Estate, above Willoughby Bay, in 1816; but, a hurricane having blown it down, a larger school-room was built in Willoughby Bay in 1821, at the expense of the Church Missionary Society. This highly useful structure, together with the Wesleyan chapel, was demolished by the fearful earthquake of 1853, to which allusion has been made in the preceding chapter.

At this period, (1821,) Mr. and Mrs. Thwaites resided at Hope Estate, by the kind permission of the proprietor, Mr. Garland; and by his proximity to Lynch's Estate Mr. Thwaites was enabled to superintend the instruction of one hundred children

there, while he also visited and overlooked other populous estates in the same Windward quarter. Mrs. Thwaites went once every Saturday evening to English Harbour, to superintend, as she had before done, the valuable school there on the Sunday, returning to Hope on the Monday. Of this duty she was, however, soon relieved, by the return of Mr. and Mrs. Gilbert to reside at English Harbour.

With minds freed from all earthly care and pecuniary anxiety, this admirable couple extended their labours to sixty estates in the neighbourhood, appointing teachers and inspectors to each; besides holding a night-school in their own house, where from eighty to one hundred children assembled. The elder scholars were taught at night, and the younger children at noon. The estates were visited alternately by the Superintendent.

A few extracts from Mr. Thwaites's journal will show the spirit which actuated him, and the zeal with which he engaged in his work:—"JUNE 17TH, 1821. *Sunday*.—As soon as the children were dismissed at Bethesda, two coloured young women, (slaves,) who had been excluded for forming illicit connexions, came to Mrs. Thwaites, bewailing their departure from the paths of virtue, and expressing a sincere desire to save their souls. The instructions which they had received had been as bread cast upon the waters. They had not been at ease in sin. JUNE 18TH.—Another of our poor outcasts from Bethesda school came to us early in the morning, deeply convinced of sin. She shed many tears. She was encouraged to bring her load of guilt to a compassionate Saviour. She was a very interesting girl, and much attached to the school, but was under the control of a licentious planter, and thus was victimized to vice."

"JUNE 24TH.—Mrs. Thwaites, having heard that a young couple who grew up and married at Bethesda had disagreed, assembled all the married persons belonging to the Sunday-school, that she might instruct them in the relative duties of conjugal life. The scene excited grateful feelings." "JULY 3RD.—At Lynch's Estate thirty-seven new scholars were received, making about eighty adults. The house becoming too small, it was necessary to remove the men to another place. When the

children were dismissed, many of them came in search of their mothers and grandmothers, who seemed delighted at the idea of being taught in their leisure hours by their own little ones. None are admitted to the adult school but those who are married, or, if single, are moral. Some of them think the terms of admission hard, but we are determined not to relax. We see and feel the necessity of discountenancing in every way the reigning vices of the country. Even at Lynch's, where the slaves are more enlightened, there are men living in polygamy."

This journal abounds with instances of girls rescued from the paths of unchastity, young persons becoming convinced of sin through lessons obtained at the school, backsliders reclaimed and returning to the paths of virtue, and happy deaths, in every instance of which, the Scriptures were quoted appropriately and fluently, and trust in Jesus stated to be the rock on which the poor creatures built their only hope of salvation. In closing his journal for 1821, Mr. Thwaites writes as follows: "Truly we can now say, the blessing of the Lord has hitherto attended us. We have seen ignorance and vice declining, and the religion of our Saviour making greater progress than at any former period, both among the old and the young. The Scriptures, finding their way through the medium of the Sunday-scholars into the houses of the poor Negroes, have produced good effects, which are visible to all."

In a letter to Miss Frances Lynch, now Mrs. Fraser, Mrs. Thwaites wrote: "Our new school at Belfast is very promising. Mr. Thwaites and I went there, after a hasty meal, on Sunday afternoon. We found a house full of children, very orderly. The number increased so much we were at a loss where to stow them. Many adults wished to have their names taken down. I received a note from Mrs. Gilbert, informing me that a good work is going on among the young people principally in English Harbour." In another letter, dated "May 9th, 1821," Mrs. Thwaites wrote to her cousin in St. John's of a boy, thirteen or fourteen years of age, who, "of his own accord, offered up a prayer that affected one of the teachers very much, especially the confession of his sinful state. I have been long prepossessed in the boy's favour: though a field Negro, there is something

dignified about him; his countenance and manners are very pleasing; yet he possesses such a degree of gravity that some of the people call him 'Parson Joe.' He sings delightfully, in a voice that would do well for a counter-tenor. I think he bids fair for future usefulness. A slave on the estate told me, when I asked the state of his heart, 'Ah, Missis! I am a poor fellow, a great sinner; I have nothing to say for myself; but I have a Lawyer in heaven to plead for me.'"

In the year 1825, the Bishop of the diocese (Dr. Coleridge) visited Antigua; and then occurred the change in the Thwaites's family, arising from the stern and uncompromising high-Church principles entertained by his Lordship, which precluded his tolerating Mr. Thwaites as a Catechist of the Church Missionary Society, while he conscientiously retained his membership in the Methodist Church. Having adverted to this circumstance in a preceding chapter, it is only necessary for me here to quote Mr. Thwaites's own words and sentiments, when writing on the subject: "We were willing to act under the Church authorities *cordially*; but that alone was not considered sufficient. We were required to renounce our connexion with the Methodists, and not even to visit their chapels. After connexion with that Body nearly thirty years, as a man and a Christian I could not comply with such a requirement. For refusing this, the Bishop would give us no licence; and the Church Missionary Society were obliged to dismiss me from this field of labour, on June 15th, 1827; but they gave me the choice of removal to three of their Mission Stations,—Demerara, Jamaica, or Sierra Leone. To the latter place we had offered to go, but our offer was declined. Now, however, we could not consistently leave our work, and so laboured on without a salary, trusting in Him who said, 'Thy bread shall be given thee, and thy water shall be sure.' This promise was fulfilled for fifteen months, till we were employed by the Wesleyan Missionary Society."

The "Ladies' Negro Education Society" continued their beneficial aid to schools in Antigua, through Mr. Thwaites, though he was now employed by another body of Christians (the Wesleyans); and the first proof of their liberality was a

donation of £25 sterling, which enabled him to employ teachers on various estates as formerly.

A Mrs. Bethune, of New York, also came to Mrs. Thwaites's help most opportunely at this season. Her father, Dr. John Graham, of H. M. Sixtieth Regiment, had died in Antigua half a century ago; his widow and fatherless children had received much kindness from the family of the Gilberts; and, as a mark of appreciation of such generous treatment, this worthy lady aided Mrs. Thwaites by a gift of books.

"In the world," says our Lord, "ye shall have tribulation." It would have been an anomaly in human history if so pure-minded and benevolent a lady as the philanthropist whose deeds of mercy these pages record, had not suffered persecution. Slavery was an institution of the day; and, even in Antigua, slave-holders, though encouraging education and promoting schools, looked with a jealous and suspicious eye on those who innovated, in any form, on the immemorial usages of the land; or expressed, however sparingly or cautiously, an opinion touching the unlawfulness or injustice of slavery. Mrs. Thwaites, the lover of the Negroes, the patroness of the young, the educator of the African race, was, in fact and in principle, *anti* in her views on the subject of slavery; while her white—and some, too, perhaps of her coloured—brethren and sisters were *pro* slavery. A few friends among the Quakers in England, pitying the condition of some diseased and destitute slaves in Antigua, which a correspondent had made known to them, raised subscriptions for their relief. The statements of some of the cases were now and then published in England. This coming to the knowledge of the Agent of the Island, he wrote to acquaint the Legislature of Antigua of the circumstance. A Committee of the House of Assembly was appointed to examine this business, and call before them the parties concerned. These were the Moravian Missionaries, who had the disposal of the funds,—Mr. Joseph Philips, the Secretary,—and Mrs. Thwaites, who was supplied from these funds to relieve the distressed slaves. Mr. Philips was incarcerated for refusing to give up certain papers in his possession; and the indignation of the Legislature was raised against Mrs.

Thwaites by an evil-minded man having presented to them a note from her to Mr. Philips, which he had clandestinely taken from the latter. Mrs. Thwaites was denied the presence of her husband.

The examination is best told in Mrs. Thwaites's own words. It is remarkable that four of the five members of that Committee have, like the persecuted lady, passed to their final account. And there is hardly a single Member now in the Lower House, who had a seat there during this memorable inquiry, which at the period produced considerable excitement, and led to immense sympathy for Mrs. Thwaites. We question the expediency or propriety of giving publicity to the examination *in extenso* which Mrs. Thwaites's ready pen has so carefully preserved; but as the question itself is not shrouded in mystery, there can be no good or sufficient reason why we may not state it in substance, especially as it does not derogate from the well-known humanity of the proprietors of Antigua, who were, with few exceptions, concerned to provide for the wants of the slaves, and did so generally. If there had been no exceptions to this rule, it would indeed have been a singular circumstance; and that such a few cases of ill treatment occurred, only proved the advancing enlightenment of the community; while even these undeniably establish the fact that slavery is slavery still, and cannot be amended nor ameliorated successfully or permanently, but must come to an end sooner or later; for its tendency is to bind up and restrain, if not to annihilate, every manly, noble, and generous feeling of the human heart. It was the unbending mandate of Government which compelled sustenance to be meted out to the slave, where it was not given from the spontaneous flow of righteous principle and feeling.

Mrs. Thwaites calmly answered most of the queries proposed by the Committee of the House, and mentioned all the cases which she had occasionally relieved. To the following demand she firmly refused to agree: "You must name the estates, the proprietors, the slaves, the kind of relief, whether money, clothes, or food." She was urged to comply, but she as decidedly declined. The slaves had been relieved in the most inoffensive manner, and her motives were pure; yet she knew that her

From the public press we copy the following obituary notice :
“ Of Mrs. Thwaites it may with truth be said, although she filled no elevated station in society, that she was eminently useful in her day and generation, and a blessing to the community in which she lived. Distinguished by an excellent understanding, a cultivated mind, a sweet and amiable disposition, possessing fervent and enlightened piety, she was peculiarly formed for conveying instruction with considerable effect to the youthful mind ; and it is strikingly illustrative of this fact, that of those young persons who enjoyed the benefit of being under her care, while she was engaged in private tuition, there is scarcely one, if any, to be found, who did not form a personal attachment to her. She had been from early life engaged with an elder sister in educating a numerous family of younger brothers and sisters ; and, not satisfied with communicating knowledge to these primary objects of their attention, they extended it to the slaves of their father’s household and estate, by teaching them to read, and inculcating the principles of revealed religion. Mrs. Thwaites afterwards assisted this sister in forming and conducting the first Sunday-school ever established in these Colonies, since it was established more than twenty-four years ago. Not long after, in conjunction with him who now survives to lament her loss, a system of instruction was begun on estates in the country, which afterwards became extensive under the auspices of the Church Missionary Society, by which they were at length employed, so much so that sixty-one estates had teaching regularly established on them, and two thousand children and youths were brought under instruction at one period. When circumstances not necessary to be here detailed compelled the Church Missionary Society to withdraw from this useful field of labour, Mr. and Mrs. Thwaites were engaged in the service of the Wesleyan Missionary Society, and lately, under the kind and liberal patronage of the Ladies’ Negro Education Society, commenced a new and delightful branch of instruction, —that of training infants in the way they should go. Mrs. Thwaites’s influence, and its beneficial effects on the young females of her charge, can never, when considered in connexion with eternity, be sufficiently appreciated in this delu-

sive world. Suffice it to say, that, being defamed, she endured it; and that her record is on high, and her reward with her God."

To this account, which tells only a part of the worth of this excellent Christian, it may be added, that she was remarkable for the meekness and modesty of her demeanour, and not less so for contentment and self-denial with regard to earthly comforts: one example of which was, her subsisting chiefly on bread and vegetables, in order to devote as much as possible of her contracted means to supply the wants of others. Great numbers of adult slaves and children, who had been the subjects of Mrs. Thwaites's pious and affectionate labours, were kindly permitted by their owners to attend her funeral. The scene was deeply impressive and affecting. All felt that they had lost their best earthly friend, and the tear of unaffected sorrow ran down every cheek. The Rev. Mr. Jones, Rector of St. Philip's, after the funeral service, delivered a short address at the grave, with feelings so powerfully moved as almost to prevent his proceeding.

The schools in Antigua continued under Mr. Thwaites's direction, (agreeably to the statements made in the fourth chapter of this work,) till he retired from active service. Whether they are now such schools as they should be, and as once they were, is a question which we shall not discuss, but which we commend again to the notice of the Legislative Bodies of Antigua. It would be highly agreeable, did our space permit of our making extracts from the journals of Mr. Thwaites which lie before us; but our plan has been to show the origin and progress of education in Antigua, and the instruments by which that work was begun and carried on. To the work thus performed—unostentatiously, for a long time gratuitously, and by day and night with unwearied assiduity—by Mr. and Mrs. Thwaites, we have no hesitation in again saying, that we attribute *the chief good that has been done in Antigua*.

From Parham onwards to Zion Hill, Freetown, Willoughby Bay, Bethesda, and English Harbour, a flood of light has been poured upon the once dark scene; while in St. John's the labours of Miss Lynch, her sisters and coadjutors, and a band

of other holy and zealous men and women, have contributed to raise the town to its present position of intelligence, virtue, morality, and refinement. Missionaries have done their part; but they come and go with such rapidity, that they can hardly see the fruit of their labours. It is however but just to say, that many of them have gladly worked in harmonious co-operation with the natives and other lay friends who have thus urged forward the chariot of the Redeemer's kingdom.

Of late years, superior systems of education may have been introduced; but they can only follow in the wake of what has been already done in Antigua. If the people walk in deeds of darkness, it is not because there is no light, but rather because "the light which is in them is darkness;" and if so, "how great is that darkness!" There are communities around which need schools and schoolmasters; but what is wanted in Antigua is to *carry on* the work so auspiciously and providentially begun, and to march on with the intellect and civilization of the age. Our West India Colonies have been sometimes reminded of their numerical insignificance and comparative unimportance, when contrasted with populous heathen lands. But here—whatever may be said of population—are lands recovered from heathenism; *here* also are the first-fruits of missionary enterprise and success; *here* have been seen the victories wrought by Jesu's name: and while Missionaries now go forth into other lands yet unblessed with Gospel light, and there labour for a time without any perceptible fruit,—while they "sow in tears," they point the incredulous and the sceptic to lands Christianized and civilized, as evidences of the effects already wrought by Christian Missions; and in selecting such tokens of success, they must inevitably direct attention to the WEST INDIES, as the *first*, if not the fairest, fruit which missionary exertions have produced. England is but an Isle of the sea. Yet is she "Great Britain," the mistress of the sea, the refuge of the oppressed, the home of the exile, the parent of European civilization, and the finest specimen of a heaven-born Christianity. And West Indian Christianity is but the product of the soil of Britain; an exotic, and yet, as an exotic, to be nourished, refreshed, and preserved in vigour, that lands just

beginning to bear fruit may be referred to these Isles of the sea, as indubitable proof, that faithful evangelical labour can never be eventually unsuccessful.

APPENDIX B, PAGE 195.

HYMNS. (BY MISS ELIZABETH HART, AFTERWARDS
MRS. THWAITES.)

WHAT would I have on earth below?
Thine utmost mercy would I know,
And quit this vale of tears.

I long on mercy's wings to fly,
To leave my sins and griefs and fears,
To love my God and die,

Jesu, I cry for help to Thee!
Thou hast, O Lord, the double key:
Open the gracious door,
And let me live with pardon bless'd,
And then obtain one blessing more,
And lay me down to rest.

In love, forbid my longer stay;
O beckon me from earth away!
Fulfil my heart's desire,
And sign my pardon'd soul's release,
And then my pardon'd soul require,
And let me die in peace.

WEARY world, when will it end,
Destined to the purging fire?
Fain I would to heaven ascend;
Thitherward I still aspire.
Saviour, this is not my place;
Let me die, to see Thy face.

O cut short Thy work in me;
Make a speedy end of sin;
Set my heart at liberty;
Bring the heavenly nature in:
Seal me to redemption's day,
Bear my new-born soul away.

For this only thing I wait,
 This for which I here was born :
 Raise me to my first estate,
 Bid me to Thine arms return.
 Let me to Thine image rise :
 Give me back my Paradise.

For Thine only love I pant :
 God of love, Thyself reveal.
 Love, Thou know'st, is all I want :
 Now my only want fulfil.
 Answer now Thy Spirit's cry :
 Let me love my God and die !

Thy nature I long to put on,
 Thine image on earth to regain,
 And then in the grave to lay down
 My burden of body and pain.
 O Jesus ! in pity draw near,
 And lull me asleep on Thy breast ;
 Appear to my rescue, appear
 And gather me into Thy rest.

O take a poor fugitive in ;
 The arms of Thy mercy display,
 And give me to rest from all sin
 And bear me triumphant away,—
 Away from a world of distress,
 Away to the mansions above,
 The heaven of seeing Thy face,
 The heaven of feeling Thy love !

APPENDIX C, PAGE 195.

ON THE DEATH OF THE REV. MR. COOK. (BY MISS
 ELIZABETH HART.)

WHAT mournful tidings these salute our ear,
 Alarm our hearts, nor can our grief forbear ?

Another Prophet from our church has fled,
And Cook is number'd with the happy dead !
Another dead ! how doleful is the sound !
How sad the stroke ! Our Sion feels the wound,
Awakens all her sons with awful call,
And makes us tremble, as her pillars fall.
How soon, alas ! he gains the' immortal shore,
And we shall hear his warning voice no more !

In tender years, ere sin, with treacherous arts,
Had spread its baneful influence o'er his heart,
The Saviour drew him with the cords of love,
Wean'd him from earth, and raised his heart above ;
Commission'd him to spread the Gospel grace,
And offer mercy to the fallen race ;
Nor in his native land alone proclaim
The saving power of Jesu's precious name :
But distant climes the adventurous youth invite,
His labour with the faithful few to' unite,
Who, in obedience to the heavenly call,
And for our sakes, had left their earthly all.
The cost he counted ; this his aim and end,
His health and strength in the blest cause to spend.
Nor now with flesh confers ; the time was come,
When he should bid adieu to friends and home,
Himself, his friends, his all to Heaven resign,
Sail with new life and fortitude Divine.
With lively faith that Israel's God would keep,
He now encounters the tremendous deep ;
Preserved o'er rocks unknown to him before,
At length is landed on the wish'd for shore ;
With joy is welcomed to our favour'd Isle,
When soon he enters on his happy toil,
With strength Divine to sinners cries aloud,
And mercy offers to the listening crowd ;
While we with pleasure heard the stripling bold,
With wondrous voice, the sacred truths unfold ;
In all the warmth that language could express,
He urged repentance, faith, and holiness,
Was ever for this duty well prepared,
And the whole counsel of his God declared.

The season soon arrived when we should join,
As long accustom'd, in our feast Divine.
He by the simple board with pleasure stood,
A happy guest, partaking heavenly food ;
With rapture heard the diff'rent tribes converse,
In Canaan's tongue redeeming love rehearse,
And Afric's sable sons in stammering accents tell
Of Jesu's love, immense, unspeakable.
The grace that reach'd his heart, to all it came ;
Their language, as their spirit, was the same.
Thankful he to our feast of love had come,
With heart elate, he left the sacred dome.

Like faithful Abram, call'd, he must obey,
Cross the great deep again, pursue his way,
Till reach'd a neighbouring Isle, and there proclaim
His welcome embassy in Jesus' name.
They now conclude, and, as by God's command,
Once more embark'd, he seeks the destined land :
The haven gain'd,—but, ah ! some fell disease
Resistless on his youth and bloom did seize,
Nor could their prayers nor human art detain ;
The struggling spirit press'd its home to gain ;
Arrested by the ruthless hand of death,
No more does Cook here draw his labouring breath.

Mourn him, Tortola, and your loss deplore,
Who brought you light ; but, ah ! it shines no more.
Your Pastor and his flock united mourn ;
Your gratulations into sorrow turn.
He living, would have taught you how to live :
An equal lesson from his death receive ;
To the blest task your every heart apply ;
His steps pursue, and learn of him to die.
His title clear to mansions in the skies,
He breaks from earth, and gains the glorious prize.

Repine not at this awful providence,
Nor ask, what urged his swift departure hence.
'Tis Heaven has call'd its youthful favourite home
In mercy taken from the ills to come.

Let every murmur cease, no more complain ;
Our loss is his unutterable gain.
No more shall gloomy clouds o'ercast his sky,
Nor the destroyer's piercing arrow fly :
His happy soul exempt, secure from harms,
Is now encircled in the Saviour's arms.
'Tis there he rests, his griefs are all laid down ;
He waves the palm, has won the glorious crown.
Let us ascend with him above the skies ;
Let our rapt minds to that bless'd state arise.

O Thou whose ear attends the softest prayer !
Redress our wants, our cries for Zion hear.
Resign'd we to Thy dispensations bow,
Nor tempt Thee more, nor ask Thee, " What dost Thou ?"
But on Thy Church a blessing we implore :
Thy servants save, nor thus afflict us more.
Regard our sorrows, for the Saviour's sake,
Nor all Thy watchmen from our Israel take ;
But grant the blessed few who yet survive
May for Thy cause and to Thy glory live ;
That every sacred precept they enjoin
With brightest lustre in their conduct shine.
O may they ever speak in Thy great name,
Thy glory and our good their single aim,
While they advance the kingdom of Thy grace,
United spread Thine everlasting praise !
And give, O give us eyes to see our day,
And hearts that may the glorious truths obey.
May all who hear (through Thee) by them be taught,
Nor spend their precious time and strength for nought !
Borne on our minds, to Thee their wants we bear,
While Thou for us regard'st their faithful prayer.
Protect by day, be Thou their guard by night,
Nor scorching sun nor sickly moon shall smite ;
Rest them secure beneath the' Almighty shade,
Nor troubles nor untimely death invade.
And then, when each the appointed race has run,
Ready that " glory end what grace begun,"
In years and labours rich, their farewell give
To earth, and " cease at once to work and live ;"

With rapturous joy receive the signal given
To 'scape from earth, and hail their friends in heaven,
There to remain in glory with the just,
Till life Divine re-animate their dust.

APPENDIX D, PAGE 195.

LETTER FROM MISS ELIZABETH HART TO A FRIEND.

"POPESHEAD, *October 24th, 1794.*

"DEAR SIR,—

"HAD I not promised in my last to say something concerning slavery, I should certainly have dropped the business; for I have since thought myself a very unsuitable person to write on controverted points; and were I equal to the task, I do not know it will answer any end that I should take the subject in hand: however, I am (and I believe you are likewise) on the side of truth. I have never declared my sentiments so freely to any person (except my sister) as to you on this head. I find none disposed to receive such hard sayings; and why? Because they are not disinterested, self is concerned; and as I cannot, to please the best and wisest, lower the standard of right, or bend a straight rule to favour a crooked practice, I am, for the most part, silent.

"I thank you for your kind intention to guard our minds against unnecessary solicitude at evils which we cannot remedy. In doing this, you first ask, 'Is not the being so very anxious concerning it, in some measure, letting go our own work, and meddling with God's?' Undoubtedly it is, if I am very anxious. I acknowledge I am not easy about it; nor is it possible, as the matter stands, that I should feel that Christian indifference so necessary upon some other occasions. It is not the stoical, but submissive, spirit that should pervade our minds. Believe me, Sir, I do not leave my own work to meddle with God's. I do not pretend to scan His all-wise dealings with the children of men; nor am I bold to tempt the Lord, or ask Him, 'What doest Thou?' Far be it from me.

"I do not recollect that I ever made any objections to the merely being in a state of servitude, including much labour. This has been almost from the beginning, and perhaps subsists, more or less, in all parts of the world. Nay, were I obliged to provide for myself, I should desire no higher station than that of being a servant: but Heaven forbid that I should be a slave! Nor have I said much about the shocking practice of taking the Africans from their native land, where—

“ ‘The sable warrior, frantic with regret
 Of her he loves, and never can forget,
 Loses in tears the far receding shore,
 But not the thought that they must meet no more.
 Deprived of her and freedom at a blow,
 What has he left, that he can yet forego?
 To deepest sadness suddenly resign’d,
 He feels his body’s bondage in his mind.’

“ It is not, I say, the being merely placed in a state of subordination ; for this is by choice the condition of many ; but it is the black train of ills which I know to be inseparably connected with *this* species of slavery : such as may you never know, if it will give you needless pain,—such as my eyes see, and my ears hear daily, and makes my heart shrink when I write. When any thing is said like compassionating persons in this situation, it is urged by some, who seem wilfully blind, that they are much better off than the poor Europeans. Now, when things are clear to a demonstration, I know not what to say of such assertions, unless, as a good man observes, ‘ it is sometimes in morals as in optics : the eye and the object come too near to answer the end of vision.’ I know that persons in a state of indigence, free as well as slaves, are exposed to many troubles ; and are subject, especially if dependent, to every insult from those above them, who have little minds. These take every advantage of, and oppress, the poor. They have, however, laws made to redress their personal injuries. Slaves either have not, or they are never put in force ; so that many of them suffer all these distresses, besides those peculiar to *their* situation. All who have their liberty, though servitude and penury may be their portion through life, have yet some of the greatest earthly joys within their reach ; comforts such as give vitality to existence, and are really necessary to the being of man. They need not be deprived of those dear relatives,—

“ ‘Whose friendly aid in every grief
 Partakes a willing share ;
 In sickness yields a kind relief,
 And comfort in despair.’

But, alas, how is it reversed with the others ! It appears to me that pains are taken to prevent, or break, the nearest alliances, often in times of sickness and distress, and sometimes from the basest views. On the neighbouring estates the sick are removed from their comfortable abodes to large, hot rooms, made for the purpose, where frequently husbands and wives, parents and children, have no intercourse but through the

grates. This is to prevent their lying by longer than necessity obliges; many make their escape from these dark abodes to those blessed regions 'where tyrants vex not, and the weary rest.' I know several who have been mothers of ten children, who never had the satisfaction to call *one* their own; and this, not from the hand of death, or separation by mutual consent, but sold, given away, or otherwise disposed of, according to the will of man. Others have an only darling child, whom they wish to *see* do well, taken from them and sent to some other Island, where they would sell for the best price, no more regard being paid to the feelings of the parents than if they were cattle. I very lately saw an old lady take an only son of one of her Negroes, and with seeming pleasure declare, he would serve her to buy bread with by and by; and in a house not far from hers is a young woman who was bartered for a horse. In such cases who can tell what those feel that have not—

“‘Put off their generous feelings, and, to suit
Their tempers to their fate, assumed the brute.’

“Christians who are not slaves, need only to be subject to the will of Heaven and of those they love; while most of those who are in bondage must either continually submit their wills to that of some irreligious, unreasonable being, or undergo a sort of martyrdom. There are likewise others, who, being endued with good natural understanding, aspire after refinement, useful knowledge, the sweets of social life, &c., &c.: were there a possibility of changing the colour of their skin, and emancipating them, with culture they would become ornaments to society. These are not permitted to emerge; they are bound down by some unenlightened, mercenary mortal, who perhaps has not a thought or wish above scraping money together. You may suppose such slaves find it a galling yoke,—

“‘And oft endure, e’en while they draw their breath,
A stroke as fatal as the scythe of death.’

“Again, free men may enjoy the fruit of their labours; but slaves are allowed a very small portion of their earnings. Many who undoubtedly earn their masters fifteen shillings *per* week by field-work, are allowed one shilling *per* week to provide meat, drink, clothes, &c.; and those who are not very industrious, are but half-clothed and half-fed; and, if not religious, are consequently thieves. But that which pains me most is, that every contrivance is made, by the generality of those who have rule over them, to baffle their efforts for decency and virtue; sometimes punishing them for that which is highly commended in persons in the opposite situation. A fair reputation, which, a pious author observes, is one of the most laudable objects of human ambition, is out of the question with them; for, in the earliest stages of their lives,

every thing like modesty or rationality is crushed as it appears. I will give you one instance out of a thousand, by which you will see they are not allowed many privileges above the beasts that perish. During the Conference (District-Meeting) before the last, a black woman in the Society went with her husband one evening to hear Dr. Coke preach. When the meeting was over, seeing some of the noble crowding the gates with their implements of mischief, with fear and trembling she stole her husband's arm, which was no sooner observed by the gentlemen and ladies, (so called,) than she was as much ridiculed and abused for doing that which would have appeared strange in them not to do, as though she had committed a crime: the poor affrighted creature withdrew from her husband, to stop the clamour of this narrow-hearted gentry, and made haste out of the way. Considering all things that respect this people, I stood amazed that so much conjugal, paternal, and filial affection remains among even the irreligious part of them. Another cause of wonder to me (knowing something of the natural heart) is, that such as do not possess Christianity should display such Christian graces as subjection of the will, long-suffering, &c.; and that towards persons to whom they are bound by no other tie than that against which you would suppose the heart would continually rise; in short, adhering to St. Peter's blessed precepts to converted servants, 'Being subject, with all fear, not only to the good, but to the froward, enduring grief, suffering wrongfully, being buffeted and taking it patiently,' &c. It is not uncommon to see old persons, who have spent their health and strength in this unreasonable service, and whose conduct merits every respect, receiving the utmost indignities at the hand of some untaught capricious little Master or Miss, who thinks nothing of lifting the hand or heel against them. Now, Sir, I have only given you a specimen of the situation of the slaves in this part of the world. It does not suit me to say the worst I know concerning it: only I assure you it comprises a mystery of iniquity, an endless list of complicated ills, which it is not likely you will ever know. You will not, perhaps, find the sufferers disposed to complain of their case. Not many are capable of *explaining*, however keenly they may *feel*, their disadvantages. As to the opposite party, while blinded by self-interest, (and who among them are not more or less so?) they will not allow that they act unjustly. As I do not think it possible that those whose property consists in slaves can be the persons of *clean hands*, must I not think you feel something on this account? And particularly for those who are dear to me, that have been so unfortunate as to gain this wretched pre-eminence. Those of them that are any way enlightened are themselves uncomfortable, and would be extricated. They are unhappy at their deviation from the

golden rule, 'Whatsoever ye would that men should do unto you, even so do ye unto them.'

"But you farther ask: 'Is it not, at least, *permitted* by the all-wise Governor of the universe, and will He not do all things well? Might there not be some clue to it quite unknown to us, such as the sins of the Africans, as it was the case of the Israelites before their bondage in Babylon?' I readily allow their being in a state of servitude is permitted by the Almighty, and do not question but He *may* intend bondage for this race of men; but I account the abominations that follow to be purely the will and work of corrupt, fallen man, and displeasing to God. 'He doeth all things well.' But we cannot take upon us to say, 'This is the Lord's doing.' I agree with you, that there might be some clue to it quite unknown to us; but this does not strike me as being the sins of the Africans; for, from all I can learn of them, according to their light, though barbarous and uncivilized, they are not so depraved as the generality of the Europeans, but more especially the West Indians; neither are they acquainted with so many methods of drawing down the vengeance of Heaven. England, however, has the advantage of the West Indies; not only as being a land of liberty, &c., but because there are some corners in it less corrupt than others. You will not, perhaps, find in every county the same degree of vice and extravagance; but slavery has rendered every part of the West Indies equally iniquitous. There are no asylums from the tainted throng. What I conceive to be partly the reason of this is, that the Europeans who have not independent fortunes, for the most part labour with their hands; (and I always look upon employment as being next to religion for the prevention of crime;) while most of the free people in this part of the world, of all complexions, are supported, by the toils of the slaves, in every degree of idleness and excess. Slavery affords them a wide field for the indulgence of every diabolical disposition, in which they 'riot unscared.' We do not read that the Israelites, in any of their captivities, were exposed to these miseries, though we have no doubt but *theirs* was the desert of sin.

"Another thing to be observed is, that many of the slaves are not Africans: some white people sold themselves for a term of years, and shared the same fate with the blacks, being debarred their civil and religious rights; and many who now suffer as slaves, are much more nearly allied to the whites than to the others: so that I do not give full assent to your proposition at the conclusion of your queries, that the perpetrators of guilt, whether fair, black, or brown, are doing God's work. He has, and does still make use of the wicked (being most fit) as His sword to punish wickedness; but if these are *in this* case doing

God's work, they have mixed so much of their own with it, as at length to be bringing the same sort of punishment upon themselves. I have thought, that when the Almighty afflicts a people *for sin*, they repent and are humbled before deliverance is brought near. But I believe the Africans remained in their original darkness when He raised up men in Europe to espouse their cause. Nor have we reason to suppose the Negroes in St. Domingo, Martinique, &c., are one whit better than ever they were. Concerning these we have strange accounts, many of them having taken their masters' places; and the oppressors are now the oppressed. I believe, with a good man, that 'present impunity is the deepest revenge.'

"But, lastly, you inquire, 'Will all our solicitude make the least change in the matter? Have we not reason to believe that a brighter scene is approaching, and that this dark night will be the precursor of a brighter morning? Should we not by all means rejoice in hope, and be thankful that we are not in bondage, either in a literal or spiritual sense?' It is certainly wrong to be solicitous about these things, it ever makes bad worse; nor do I suppose that any thing I may feel, say, or do, will make the least change in the matter, however the disposition of soul is inculcated by Him whose heart was tender; and pity is not apathy, but sensibility resigned; it is to this that I aspire, that while I feel my own and others' woes, I may recline on Heaven, and meekly and patiently say, 'Thy will be done.' I think with you, we have reason to believe that a brighter scene is approaching; and agree with the sentiments of a pious writer, (who has nothing in his book respecting slavery but what follows,) when he says, 'I indulge myself in moments of the most enthusiastic and delightful vision, taking encouragement from that glorious prophecy, that 'of the increase of His government there shall be no end;' a prediction which seems to be gradually accomplishing, and in no instance more, perhaps, than in the noble attempt about to be made for the abolition of the African Slave-Trade.' For what event can human wisdom foresee, more likely to 'give His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession,' than the success of such an enterprise? What will restore the lustre of the Christian name, too long sullied with oppression, cruelty, and injustice? We should indeed rejoice in hope of this bright morning, be abundantly thankful that we are not in the chains of sin or *slavery*, and pray that God would hasten the time when 'violence shall no more be heard in our land, neither wasting nor destruction within our borders, but our walls be salvation and our gates praise.' Then shall we—

'Love as He loved,—a love so unconfined
With arms extended will embrace mankind;

Q 2

Self-love will cease, or be delated, when
 We each behold as many *selves* as men,
 All of one family in blood allied,
 His precious blood, who for our ransom died.'

"I assure you, Sir, it is not any thing which I have read that has furnished thoughts upon the subject; I do not recollect to have seen any writing respecting it but Mr. Boucher's pamphlet, (which I think you have,) and a piece on 'Charity' by Cowper, from which I have quoted a few lines in the first sheet of this letter. My mind was perfectly made up before these came into my hands. I was no sooner capable of thinking, than my heart shuddered at the cruelties that were presented to my sight; but more have I felt since I began to think seriously. I am, however, most concerned to have the evils within rectified, or rather cured; this will perhaps render some of those that are without less poignant, though I do not expect that religion will deliver me from fellow-feeling, nor do I desire it should; only I wish that I (and all who are in those things like-minded) may be enabled to live—

" 'Unspotted in so foul a place,
 And innocently grieve.'

"I am, dear Sir,

"Your Sister in Christ,

"E. H."

Chapter viii.

DOMINICA.

"SLAVES cannot breathe in England: if their lungs
Receive our air, that moment they are free.
That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread it then,
And let it circulate through every vein
Of all your empire; that where Britain's power
Is felt, mankind may feel her mercy too."

COWPER.

DOMINICA was the first land which Columbus discovered on his second voyage to the Charibbean Isles; and, having been descried on a Sunday, (November 3rd, 1493,) it was called *Dominica*, which is in Latin equivalent to our English "Lord's Day."

Bryan Edwards's notice of the Island is very brief. "It is situated about half-way betwixt Guadaloupe on the north-west, and Martinique on the south-east, and fifteen leagues from each. It contains about 186,436 acres of land, and is divided into 10 parishes. It is about 29 miles in length, and 16 in breadth. Its mountains are high and rugged, interspersed with fine valleys, and it is watered by upwards of thirty rivers, besides a number of rivulets. There are here several unextinguished volcanoes, and some hot springs. Swarms of bees produce quantities of wax and honey. The forests are vast, and afford an inexhaustible quantity of wood of various descriptions, which the natives at the present time employ in building houses. Some of the very best timber has been used in the erection of large houses belonging to the gentry. Sugar is still the great staple commodity; but the soil is represented to be best adapted to the culture of coffee and cotton, and large supplies of the former article were formerly exported, till a blight some years since almost entirely destroyed the coffee-trees. It seems

singular that an Island with such forests and other immense resources should depend almost entirely on the culture of sugar, when it brings so small a price in the British market."

In 1759 the Island fell by conquest under the dominion of Great Britain. In 1778 it was reduced by the French, by whom it was restored to Britain at the conclusion of the Peace in 1783. In 1795 the French attempted to retake it, but were unsuccessful, all the Frenchmen who landed being either killed or taken prisoners. The bulk of the population speak the French language, and great numbers are of French extraction, their ancestors having at an early period settled in Dominica, and established coffee plantations, unmolested by British rule. Roseau, the capital, is a neat town; the streets are well paved and kept clean, and the houses generally well built. There are several small towns and villages, of which Portsmouth, or Prince Rupert's, is the largest. Prince Rupert's Bay is spacious and beautiful, and would render great service to England in the event of a war occurring in these seas between herself and any other power.

The scenery of Dominica is, unlike the mild and charming scenery of St. Vincent, wild in magnificence, and attracts notice in every direction, rendering travel through the mountains and vales deeply interesting, and furnishing matter for meditation to a thoughtful mind. But for the heat of the tropics, varying from 80° to 88° by day, and the absence of those amusements which Europeans seek in their own country, tourists might be tempted to visit some of these beautiful Isles of the sea, where ample scope would be afforded to the employment of their pencils in sketching the beauties and wonders which would every where surround them. After visiting the noble Island of Jamaica, they might look at this miniature of Jamaica, and then, glancing at St. Vincent, behold in endless variety the works of God. Voyaging by steamers is now cheap; and the time occupied in crossing the Atlantic so short,—not extending beyond twelve or thirteen days,—that men of property, with time at their disposal, and a desire to accomplish two objects in a transatlantic trip,—namely, admiring the beauties of our West India Colonies, and seeing for themselves the ruin which is

being brought upon them by the policy of the Home Government,—would be amply compensated, and would never regret the expenses they had incurred, or the pains they had taken in ascertaining for themselves the resources and capabilities of these lands, and the injustice with which they have been treated by a Government from whom such an impolitic course of procedure could not have been expected.

Never were a more loyal people found on the face of the earth than the inhabitants of the Antilles; but perseverance in a course of hostility to their interests, and perfect indifference to their feelings, their claims, and their appeals, have already tended to promote in the minds of many a feverish desire to be under any other than British dominion, while some boldly avow their preference for American rather than English despotism. With such views the writer has no sympathy, though he deeply feels and would loudly denounce the hard fate which has befallen our West India Colonies by reason of the unnecessary and unwise decree of the Government of 1846, touching the question of the admission of slave-grown sugar into England, to which are to be traced all our sufferings and sorrows.

Lord Stanley has set a good example to the candid and enlightened men of Britain by visiting Demerara and Trinidad, and so placing himself in a position to form a correct judgment of West Indian affairs, and to arrive at correct conclusions, and take corresponding steps, whenever the question shall be officially presented before him in Parliament.

The Society of Friends have shown a similar impartiality in sending deputations from their body to investigate the real condition of our Colonies, and to trace their deterioration to the right source, which they have not failed to do. To all who feel any interest in the West Indies we would respectfully say, "Go and do likewise."

Indifference to the question at stake is criminal, since the downfall of these Islands involves the misery of thousands of human beings; and such a course is a departure from the noble principle which governed Britain in the action which she took in reference to the amelioration and subsequent Emancipation of the slaves inhabiting these lands. To emancipate and then

leave them to be financially oppressed by statute, is an un-English mode of procedure, and in direct contrariety to the genius of British Christianity, which has ever been benevolent and compassionate towards the oppressed and injured.

As it accords with the spirit and design of this work to advert to the mental attainments of the coloured class inhabiting the Antilles, we have sincere pleasure in stating that the intelligence of this class in Dominica is of a very respectable order. They have been fired with a resolute ambition to acquire knowledge sufficient to fit them to stand side by side with their fellows of a fairer complexion, and of pure unmixed blood; and hence they have read and studied, and have persevered in literary pursuits. So long ago as the year 1830, when the Rev. Mr. Cox, Wesleyan Missionary, resided in this Island, a library was formed by his instrumentality, comprising works of considerable value, which is yet in existence. Another library, on a larger scale, has subsequently been established. Here the prejudices of former days have so extensively recoiled on those who maintained offensive distinctions between the white and the coloured classes, that the latter is now the dominant party, having a large majority in the House of Legislature; and if measures there enacted, and words there spoken, should appear to some to have occasionally an *ultra* character, the prejudiced party have none to blame but themselves. The fact is, the coloured gentlemen of the Island are rapidly becoming the men of greatest influence, as it respects the possession of property, preponderating intelligence, and the *maximum* of power as a constituency to return representatives to the Lower House. The Governor may have his legitimate *prestige* of authority, and his prerogative of conferring situations of trust and responsibility; the chief Judge or other functionaries may yet be natives of other lands: but in the Board of Council there were once two coloured gentlemen, and there still is one; and the Police Magistrate was (if he is not now) a gentleman of colour. Magistrates throughout the Island belong to this once oppressed class; one of them, Mr. Lynch, being one of the old staff of stipendiary Magistrates appointed by the Home Government immediately after Emancipation.

The prospects are bright, as it respects the advancement and the political standing of the coloured natives ; of whom it is to be hoped that they may ever be found liberally recognising, as brethren and friends, men of European extraction who may settle in their attractive country, and sympathize with them in their interests and in all that they hold dear to them as their privileges and their unquestioned and unquestionable rights. Nor are the peasantry devoid of information, though schools have not been established on the plantations for a longer period than eighteen years. There is a natural shrewdness in the native mind here ; and, except in the more remote parts of the Island, the people have extensive intercourse with each other, and with the intelligent portion of the community, being readily conveyed from place to place by means of canoes, which are very numerous, and are plied with great dexterity, and in general with perfect safety. In 1837 a great effort was made to establish schools in the Island by the Wesleyans, aided by the Local Government, and by the Hon. Dugald S. Laidlaw, the representative then of three-fourths of the absent proprietors, who—we presume, from the alleged insalubrity of the climate, or the difficulty of locomotion, arising from bad roads and mountainous ascents—take up their abode in England. Ever since that period schools have been maintained, and knowledge has been spreading. The Legislative Bodies have recently taken education under their own control, and have established schools. The Wesleyans have therefore now few schools in the Island.

Roman Catholicism is THE religion of the country, four-fifths of the population being Romanists and under Romish influence, which is exerted in every direction. Time was when there were not more than four or five Priests in Dominica ; but at present that number is fully doubled, with a titled Ecclesiastic, if not a Bishop, at the head of the establishment. The Church of England has a nominal existence, there being only one church, situated, of course, in Roseau, which used to be very thinly attended by the members of the Protestant community, the coloured people, especially, frequenting the Wesleyan chapel, which is generally well filled. The Wesleyans alone provided for the

religious wants of the Protestant country districts, as will more fully appear when we come to describe the various Stations and peculiarities of Wesleyanism in this place. Its existence here, amid so dense a mass of Roman Catholicism, and with a Protestant Episcopal Church so little esteemed, must be regarded as a blessing of no mean order to Dominica. Eternity alone will reveal all the good that has been effected by this branch of the Christian church in this most interesting Island. The Rev. Mr. Clarke, now Archdeacon of Antigua, laboured long and exemplarily in Dominica as the Protestant Minister. He left an inoffensive name and a blameless character, having been diligent in the discharge of his pastoral duties, and extremely kind to the poor and neglected.

Charibs were found here by Columbus; but they are now considerably reduced in number, and have intermarried with the Creole labourers, who constitute the bulk of the population. The Creoles look upon the Aborigines as an inferior race to themselves. It is singular that the Charibs live still in one locality at the extreme Windward part of the Island, and employ themselves in the manufacture of baskets and in fishing; in the former of which arts they greatly excel, making and selling nests of most beautiful baskets, which are esteemed both by residents and strangers as a great curiosity, while they are quite an article of necessity for travellers, who seldom use any thing else than an "Indian basket," for conveying clothes and food either by sea or by land, chiefly because these baskets bear exposure to the heavy rains so frequent in the humid climate of Dominica.

Dr. Coke, accompanied by the Rev. Messrs. Baxter, Hammet, and Clarke, left Antigua, on Friday, January 5th. 1787, for Dominica, to establish a Mission there. Mr. Baxter alone of these Ministers knew any thing of the inhabitants of the Island. The Captain of the vessel in which the missionary party sailed also knew a Mr. Burns, a planter, into whose house, on the coast, these Apostles entered, and by whom they were heartily received, and encouraged to prosecute their labours of love. The missionary party met with two old Negro men who, it would seem, had come from Antigua, where they had heard the

Gospel from the lips of the Moravians. Landing in Roseau, they went at once to Mrs. Webley's house, who received the men of God, and invited them to preach in her habitation that night, which Dr. Coke hesitated not to do, though he had not yet seen the Governor. The congregation was, as might be expected, a very crowded one,—inconveniently so for so small a house. Here the Missionaries met with two soldiers, who, being Wesleyans from Ireland, were delighted to meet men after their own hearts, and especially Ministers of Christ. The time had not come to establish the Mission; so the Doctor and his coadjutors departed for St. Vincent, where they arrived on Tuesday, January 9th.

Two years passed away ere a second attempt was made to raise the standard of Christianity in this Island. This was done on the 19th of December, 1788, by a band of Preachers, of whom Dr. Coke was the leader. Mrs. Webley, a descendant of Africa, again received and entertained the missionary party. She had some intimation of the advent of the party, and had hired a large room for worship. Of the urbanity of Governor Orde, on whom Dr. Coke called, the most honourable mention is made. Mr. M'Cornock was left to take charge of a small Society, the nucleus of which had been previously formed by the arrival of some members from Antigua. This Missionary laboured with a zeal beyond his strength: one hundred and fifty souls were added to the church; but the Preacher fell a martyr to the cause which he so lovingly and courageously espoused, and the little flock were left as sheep without a shepherd. In the month of January, 1793, the Apostle of this Mission, *en route* to St. Vincent, again called at Dominica, and was soon surrounded by those who had been the fruit of the ministry of the late deceased Missionary. Dr. Coke could not do more at that time than sympathize with the bereaved flock, commending them to God in prayer, till a successor of the worthy M'Cornock could be found, who would be like-minded in spending and being spent for these sheep in a desolate wilderness. Mr. Cook was sent to Dominica several years after, and he was succeeded by another Preacher. But the times of persecution had now arrived, and the white inhabitants interfered to prevent the

Missionary from preaching by candle-light. False statements respecting the designs of the Missionary were industriously circulated by wicked and unreasonable men. He was required either to perform militia duty on Sunday, or to quit the Island, on pain of being imprisoned. To the latter alternative he submitted, and for several years no Missionary was sent, till Mr. Dumbleton in 1798 visited the Island, under the auspices of the Governor, though menaced by the planters. The Society, which had been greatly reduced, was now increased and revived. Mr. Bocock, succeeding Mr. Dumbleton, died of fever. He was greatly endeared to the people, who hailed Mr. Shepley as the Missionary sent to supply Mr. Bocock's place. Mr. Shepley's health suffered greatly.

Mr. Thomas Richardson, on his way to Dominica, landed in Antigua; and, in describing the state of the work of God there, he says, "There are in the Island six or eight Local Preachers, besides several coloured women, who are very useful, and possess considerable ability for prayer and exhortation. The women in St. John's hold public meetings every week. I once got into a corner, where they could not see me, and was astonished at their eloquence and unction. Their abilities far exceed those of most of the women I have heard either speak or pray in England; and, what is better still, they are patterns of genuine piety. The people in their Bands and Lovefeasts are very ready to declare what God has done for their souls, and that with a simplicity which would astonish you."

In writing of Dominica, Mr. Richardson says, "At Prince Rupert's we have a very fine opening, and are likely to have a larger Society there than in any other part of the Island. It is about ten leagues from Roseau by sea; and we always choose to go by water, the road being almost impassable. The Islands in general are very mountainous, and none perhaps more so than Dominica. To describe the hills and rocks and precipices would require an abler hand than mine. They really have a terrific appearance. The morals of the slaves are in a deplorable state. The Lord's Day is scandalously profaned: on this solemn day the stores are all open as on other days; on this day the Negroes bring their provisions to market, and afterwards spend

their time in music and dancing, till called to work next morning. Except on Sundays, the black men go half naked; but on the Sabbath they dress like the English, with the exception of shoes and stockings. In my excursions through the country I have found the people ripe for the Gospel, and much readier than the poor in England. Some have told me that they walked thirty miles to get instructed in the Christian religion, and have continued to serve the Lord from the first time they heard a sermon. Some of them have been severely punished for attending these meetings; but it has had no other effect than to make them more vigorous in serving God. I have really been astonished at the propriety and power with which they have spoken of the Lord's dealings with their souls. Were I at home and in the most affluent circumstances, I would, without hesitation or delay, leave all, and hasten to this burning climate, in obedience to my Heavenly Master's call; and even now, though I might have a passage *gratis*, and the best Circuit in England on my return, I would reject the offer, for the sake of preaching to my dark and tawny brethren in these Islands."

This is the noble spirit which actuated the first Missionaries that visited these Isles. It is impossible to restrain one's feelings of admiration on reading such statements of glowing zeal and burning love for "tawny brethren" then in physical and spiritual bonds. A man of such a spirit as Mr. Richardson must, by God's blessing, have succeeded in his missionary enterprise. We accordingly read that doors formerly closed were now opened, and reluctant planters now became willing to facilitate the labours of the Wesleyan Missionaries. The following paragraph is alike honourable to the mind which dictated it, and to the people of Dominica of whom it speaks. Mr. Richardson, in writing to Dr. Coke, said, "Had I known their disposition, I should have wished for wings, that I might have lost no time in showing them the way to heaven. Our field is so enlarged, that we have divided the Island into two Circuits. We change stations about once a month, passing and re-passing by sea. The number in Society is now about seven hundred, and the Lord is adding to them daily such as, I trust, are and shall be saved. Thus the word of the Lord has gloriously pre-

vailed over the powers of darkness, and that in a short time. As a specimen, I beg leave to give you a journal of the work for the last ten days. On Sunday se'nnight, I joined to the Society ten slaves, who were seeking freedom from the slavery of sin. Tuesday night, just after retiring, I was awakened by a Negro, who had come many miles to tell me that God had pardoned his sins, in order that I might rejoice and praise the Lord on his account. On Wednesday, three free Mulatto young women came, and desired admission into the Society. On the Saturday, one of them returned, and said she had found her sins such a burden that she could not sleep. I pointed her to the Lord Jesus; and while I prayed, she prostrated herself on the floor, and seemed as in the agonies of death; but the Lord soon spoke peace to her soul, and she went home rejoicing.

"On the Sunday, I joined to the Society on trial fifty-eight slaves and one white man. Great numbers wept aloud during the morning and evening service, and few, if any, were unaffected. Presently after the meeting, one of the women came running, and shouting for joy. 'O brother,' said she, 'I am happy, I am happy, I am happy! Praise the Lord on my account: I was never so happy in all my life!' About an hour after the morning meeting, another free young woman came mourning, and desired to know what she must do to be saved. In another hour, the sister of her that had received Divine consolation on Sunday, came in the greatest distress, and, falling upon her knees, begged we would pray for her. Just after dinner, a third also came, exceedingly distressed on account of her sins; and God had mercy on her, as on both the others. They all went home rejoicing. During the evening meeting, four more free people received a sense of the pardon of their sins, and returned to their houses with joy. This morning, before I reached the place of meeting, I heard the cries of the people. One black woman found peace, who had been seeking it for some time. One of the superintending slaves went home, and related this conversion to his people, and all who were in the field began to cry for mercy. Surely the visible change so speedily wrought in the countenances of these people is sufficient to convince any infidel of the power and grace of God."

These extracts are of sterling worth; and they show the stable foundation which was laid at that period by missionary exertions, and will in part account for the warm love, Christian zeal, and generous liberality which so peculiarly characterized the religious Societies in Dominica for many years, and by which they are still known, however altered may be the times, and changed their temporal circumstances and pecuniary means.

This life is a chequered scene of good and evil, of light and darkness. The Missionary who dictated the beautiful letter, extracts from which we have given, and whose excellent spirit is so admirably portrayed therein, soon exchanged mortality for life, leaving a disconsolate flock to mourn his premature removal. Such a loss is doubly felt when the departed happens to be a man of sterling worth and of superior attainments, devoting himself to the great work of enlightening the minds and saving the souls of those whom he passionately loves. From Mr. Baxter's letter to Dr. Coke, it appears that Mr. Richardson fell a victim to the "Prince Rupert's fever," whose virulence successive Missionaries have from time to time painfully experienced. Mr. Shepley had been so ill as to be obliged to seek the bracing air of Antigua. A Mr. Richard Pattison supplied the lack of service thus occasioned; and in 1804 Mr. Dumbleton, who had been once in Dominica, returned there. In 1805, Mr. Gilgrass, then stationed in Dominica, witnessed a fierce assault made on the Island by a French fleet. He describes Roseau as being in a ruinous state, a third part of the town having been burnt, store-houses consumed, and both food and raiment destroyed. The enemy seized a large sum of money, and took with them almost all the vessels in the harbour, and many of the slaves. The occurrence of so much sickness and mortality in Prince Rupert's is accounted for in a letter written by Mr. Dumbleton, in which its cause is stated to be the existence of a swamp, many miles in extent, which had damaged the health of the soldiers in garrison, and which led the Government to offer £19,000 for the purpose of having it drained. Every Missionary who goes there is said to endanger his life.

Mr. John Harkshaw was another who fell a victim to the miasmatic locality in which he dwelt. Deprived of liberty to

preach the Gospel to the poor in Demerara by the uncourteous conduct of the Governor, Mr. Harkshaw had gone to Dominica, where he fell a martyr to the work which he so greatly loved. Mysterious are the ways of Providence, which raises up and employs agents so valuable, and then suddenly removes them in the midst of their usefulness. This individual was a man of superior mind and character, who, after travelling two years in England, had willingly come abroad, to "spend and be spent" for Christ and His cause.

Prince Rupert's for some years ceased to be the residence of Missionaries, who were henceforth located principally in Roseau, till 1832, when the Rev. John Parkes commenced the Mission at Lasoye Point, in the Windward part of the Island, Prince Rupert's being attached to that Station, and, although distant from Lasoye, being visited fortnightly by Mr. Parkes. This Windward station was situated in a neighbourhood where there were several large and flourishing sugar estates, including Hatton Garden, Londonderry, Melville Hall, Eden, Woodford Hill, and Hampstead. Each of these estates was visited once in every fortnight by the resident Minister, and from them was derived the large congregation worshipping fortnightly at Lasoye on the Sabbath forenoon. The managers also frequently attended. The Society was both large and interesting, and the liberality of the members truly exemplary and laudable.

It fell to the writer's lot to be appointed to this large Windward station in the year 1837, which, being the first year of his missionary career, was an eventful period of his life. His colleagues were the Rev. Messrs. Parkes and Satchell, both of whom lived in Roseau, and overlooked the Leeward part of the Circuit; while the writer's sphere of labour was chiefly confined to Lasoye and Prince Rupert's, though visiting Roseau once a quarter, when he exchanged with one of the brethren there for two Sabbaths, travelling to and from in a canoe manned by three men and a coxswain, and nicely sheltered by a spacious awning. The trip from Prince Rupert's to Roseau occupied seven hours, and was rather a recreation, after being three months separated from his colleagues, in a remote, retired, and insalubrious locality, where he was subject to frequent attacks

of fever and ague. But it was a work of love to be employed in preaching to a society of labourers whose simplicity was proverbial, and who regarded the Missionary as their best friend, to whom they resorted for counsel in every case of difficulty, and whose presence they hailed with delight.

Schools, as before stated, were in this year (1837) begun on a large scale and under most cheering circumstances. One female teacher lived at Londonderry Estate (Mrs. Seignoret), and another at Melville Hall Estate (Miss Turquand); both of them pious and devoted women, who undertook the task from love, and submitted to live in mean cottages, and endured self-denial, in order that they might feed the lambs of the flock. A master lived at Lasoye, who, with his wife, divided his labours between Hatton Garden and Hampstead Estates; the children from Eden and Woodford Hill coming over to the day-school at Lasoye, the Mission Station. A superior Sunday-school also sprang into existence, was numerous attended, and carefully superintended. The fruits of this combined effort to spread knowledge were soon apparent. The young became religiously impressed; out of the mouths of babes God perfected praise. Many of them, especially from Melville Hall, were joined into a juvenile class, led by Miss Turquand, (now Mrs. Charles Fillan,) who was the able teacher on that estate, and had left her comfortable home in Roseau to become a Missionary to the lambs neglected in this wilderness. Soon this Station began to look up and to prosper.

One circumstance gave an impetus to missionary labours here. It was the conversion of a manager who had lived many years at Londonderry, "having no hope, and without God in the world." The son of a pious mother, he had been religiously educated; but, leaving England at a tender age for the Island of Montserrat, and associating there with ungodly men, he cast off all moral restraint, and indulged in sin. His residence in Dominica only tended to deteriorate him the more; his habits became fixed, and, though often visited by the powerful voice of the Holy Spirit, he resisted conviction, and continued and increased in ungodliness. A few months after the writer became settled at Lasoye, he was sent for, one morning, at the

request of this manager, then very ill. He found him in agony of mind, apprehending the wrath of God; but still demanding, "What must I do to be saved?" The plan of salvation was distinctly announced; and earnestly and affectionately impressed on the attention of this willing hearer. James's "Anxious Inquirer" was put into his hands: special and pointed allusion was made to his besetting sin, which he was urged at once to renounce. The Scriptures were read, and prayer was offered. The visit was soon repeated, and the same steps taken as before. A docile spirit was observed; and shortly afterwards this gentleman began to take a decided interest in the counsels and warnings which were offered; and expressed a desire to forsake sin, but felt it to be an insuperable difficulty. At length he one day asked the Missionary to tell him candidly, what course he should adopt in reference to laying aside his besetting sin. Candour was used; and the course which seemed fitting recommended. It was with no ordinary sacrifice of feeling that Mr. W. separated from the female with whom he had lived in concubinage. The Missionary saw her one day leave the neighbourhood to take up her abode in town, while the penitent seeker of salvation wept bitterly, as his eyes gazed on the departing, not without a feeling of tenderness for her with whom for so many years he had lived as his wife, but whom he could not marry, and with whom he could not any longer live in illicit connexion. Subsequently he sought and found peace with God through the Atonement, became a member of the Wesleyan Church, met in the Missionary's Class, afterwards was made a Leader, and for some years lived happily with the wife whom he had chosen and married, and who presented him with a son and heir.

Our convert, from the high position he occupied in the parish as a Magistrate, and from his well-known and superior literary attainments, became the subject of remark and inquiry throughout the Island, especially as the change which had taken place in his life and character was as striking as his former manner of life had been notorious and demoralizing. His brother-planters eyed him with envy and jealousy, especially as he shunned all intimacy with them, choosing the Missionary as his

chief companion, and spending his Sabbaths, not as formerly in dissipation, but at the Mission-House at Lasoye Point, a spot which ever after became endeared to him, and to which memory sweetly reverted in subsequent years, when removed from that locality, till in 1841 or 1842 he fell asleep in Jesus. It is easy to imagine that so great a revolution in the mind and conduct of one who had hitherto been an enemy to the truth, exerted a powerful influence on the hearts and lives of the peasantry on the surrounding estates, and some of them joined the Wesleyan Church. Religion was held in high veneration; godliness was sought after, and spoken of as a thing greatly to be desired. Religious services were well attended; and Ministers of Christ were received as angels from heaven. It is not easy to conceive how great was the gladness which filled the hearts of the three Missionaries in the Circuit, who lived in the closest harmony, and laboured comfortably and successfully.

Methodism was indeed held in high repute at this period. The Hon. D. S. Laidlaw gave up his mansion at Sugar-Loaf, in the neighbourhood of Prince Rupert's, for the Missionary to preach in on a Sabbath evening, when he visited that quarter fortnightly; and there, as a certain Missionary phrased it, "the bed reserved for the Governor, whenever he visited the town and parish of Portsmouth, was placed at the service of the Wesleyan Minister." What a contrast was this to the treatment experienced in former years! In 1832 or 1833, when Mr. Parkes, then a young man, lived at Lasoye and visited Sugar-Loaf, on taking his tour to Prince Rupert's, he had secured a bed one evening on the estate after preaching, rather than ride down to Prince Rupert's on a dark night, and encounter besides the noxious malaria so notorious in this quarter; but hardly had he retired to the quiet bed to which he had been welcomed, when he was awakened by the shouts of the manager, who desired him to rise and be gone. Such strange and unaccountable rudeness to a Missionary who had been invited to stay over the night, could only be explained by the fact that the arrow shot from the quiver of Mr. Parkes's bow had penetrated the heart of the mistress of the manager, who could not bear that he should be deprived of the object

of his unlawful desire. Mr. Parkes was actually sent off the plantation late at night and amid dense darkness, to find his way as best he could to Prince Rupert's; and in his journey his horse fell over a bridge, and was nearly killed.* When this excellent Missionary in 1837 and 1838 again lived in Dominica as the senior Wesleyan Minister, how modestly and affectingly did he relate his sufferings on that memorable night, and gratefully recognise the superintending providence of God, which led him back to the same spot under greatly altered circumstances, not now as the persecuted, but as the honoured and beloved, servant of God,—not now permitted by sufferance to lodge, but invited and welcomed to the country abode of the greatest aristocrat of the land, that abode which was the resort only of the Governor and the *elite* of the country in their occasional visits to Portsmouth! While education was spreading at Lasoye, and little boys and girls were learning to lip the Saviour's name, schools on estates at Prince Rupert's were rising up in every direction, fostered by Mr. Laidlaw, and under the care of the Wesleyan Missionaries.

The writer can never forget the peculiar feelings with which he entered on his work in this Island, and particularly in this quarter,—feelings known only to Missionaries who for the first time are cast upon some unknown country, there to begin the work of a Preacher and Pastor, however accustomed to preaching at home. The District-Meeting in Antigua being closed, the Missionaries embarked in the "Eleanor" on Tuesday, February 14th, at noon, for their Station in Dominica. In the night they were becalmed for several hours under Guadaloupe; all Wednesday they sailed, and, at twelve P.M., dropped anchor in Roseau harbour, having had a run of about thirty hours. Their company consisted of Mr. and Mrs. Parkes, Mr. Satchell, Mr. and Mrs. Aldis, for the St. Vincent District; Mr. Cullingford,—then going to St. Vincent to preside at the District-Meeting, as the newly appointed Chairman of that District,—and Miss Gilgrass, his sister-in-law; Mr. Robert Gordon, the owner

* This ungodly manager met with an untimely end shortly after this occurrence.

of the "Eleanor," with the writer and his family. The company was highly agreeable. At one A.M. the party landed, and sought their respective places of temporary abode, Messrs. Parkes and Satchell excepted. It was the writer's lot to be hospitably entertained by Mr. and Mrs. Gordon. On the following day the ceremonies observed by the Papists in burying the dead were witnessed in all their gorgeousness; and on Friday morning the writer and his family were summoned to embark for their distant Windward Station in one of the Island *droghers*, the "M'Gregor," called after the late noble-minded Sir Evan John Murray M'Gregor. We were greatly pleased with the kindness and hospitality of our friends during our short stay in Roseau, and not least with the truly maternal tenderness of our admirable friend, Mrs. Maria Dalrymple, universally respected and beloved in Dominica, and in fact by all who have the privilege of knowing her.

All night we were beating up to windward, encountering a rough sea and a stormy wind. On Saturday morning we made Marigot Bay; and soon canoes, manned by the members of the Wesleyan Church, came off to receive and welcome us. We quickly landed, and repaired to the residence of Mr. Trail, a coloured gentleman, who subsequently became a Wesleyan, and whose son is now an able Member of the Legislature, by whom and his lady we were kindly entertained. Mules then conveyed us onwards to Melville Hall Estate, where Mr. Black, the manager, a Scotchman, entertained us at luncheon. Our next progress was to Londonderry, where Mr. Woodfield, the manager, received us heartily. After resting here a while, we proceeded to Eden, where we were welcomed by Mr. Noble, who accompanied us to Lasoye.

On Sunday, February 19th, the writer opened his commission in Dominica by preaching from Rom. iv. 5: afterwards he catechized the children from the pulpit, and gave notice of a Sunday-school to be commenced on the next Sabbath. The day's labour closed by a Leaders'-Meeting being held. On Monday, the 20th, two managers called to pay their respects. On Wednesday evening, the writer preached to a small congregation, and met two Classes. On Thursday and Friday, he

reviewed the responsibilities of a Missionary, and the necessity of wisdom, fidelity, and love. On Saturday, the 25th, he visited Hampstead Estate, on the way to Prince Rupert's; preached from Rom. vi. 23; and remained all night. Early on the following morning he started on a journey of two hours and a half for Prince Rupert's: read prayers and preached, at eleven A.M., from Rom. iv. 5. Many wept; the word seemed attended with power. One woman afterwards called and spoke about the "one thing needful." The writer renewed tickets to half the Society, and held the Leaders'-Meeting, which occupied the whole of the afternoon: several were proposed as members. On Tuesday, the 28th, he commenced estate preaching in the Lasoye quarter by visiting Woodford Hill. On Thursday, he visited the large and beautiful Hatton Garden plantation, and on Friday preached at Londonderry.

On Sunday, March 5th, I commenced the first Sabbath-school at nine o'clock A.M.; at eleven read prayers and preached to an overflowing audience, among whom were several managers and overseers, from Jeremiah vi. 16: some were evidently affected. Complaints were to-day made in the Leaders'-Meeting against persons for Sabbath-breaking, passionate and hasty tempers and words, careless walk and conversation, and neglect of the means of grace. Our Sunday-school was re-commenced at four P.M. On March 11th, when I was conducting service at Hampstead, on the way to Prince Rupert's, as early as in the first prayer, there was a good feeling in the congregation, and many cried for mercy, which caused what was intended to have been a regular service to become a Prayer-Meeting. At the close of the meeting, two professed to have found peace with God, four backsliders were reclaimed, one member was awakened, and a woman convinced of sin. On March 30th, I visited the Charibs of North End, and spoke to them on "salvation," through an interpreter: one elderly woman was affected. They are, as a whole, greatly benighted and depraved.

On Sunday, April 9th, I preached, for the first time, twice in Roseau; and, on the following Tuesday evening, at Morne Bruce Garrison to a company of soldiers. Not having a place in which to meet for Divine worship, the pious part of the

regiment had most ingeniously constructed a convenient place in a cave, where they assembled weekly. The rock projects, and thereby afforded a shelter on one side; and above their heads, on the remaining three sides, they were preserved from the weather by wood, bushes, &c. Upon the whole it was very compact and comfortable, and capable of accommodating upwards of fifty persons. One soldier said that his faith was tried, and another expressed his ardent desire to behold a revival of the work of God. The Rev. Mr. Clay, Wesleyan Missionary in Antigua, (now resident in England,) was mentioned by the soldiers with grateful affection. After the service, I visited a soldier who had attempted to commit suicide by cutting his throat. He was solemnly admonished of the awful crime he had perpetrated, and of the fearful consequences which might have ensued. Mrs. Pattison, a Minister's widow, lives in Roseau.

On Saturday, April 22nd, I left Roseau for Prince Rupert's, *en route* to Lasoye, having greatly enjoyed the society of the excellent friends in this town, who were pervaded by a spirit of unity and godly love. Efforts were made in the Windward quarter this year (1837) to introduce the principles of total abstinence, as the best safeguard for the intemperate, and as an admirable preservative to the sober from the insidious encroachments of that subtle enemy, intemperance. Some opposition was experienced, but it yielded to the force of truth; and the members of the Wesleyan Church in this neighbourhood, who were wont to use spirituous liquors, were obviously improved by an entire abandonment of all such intoxicating beverages.

The Missionary anniversary occurred in the month of July, and commenced in Roseau on the evening of Wednesday, the 19th. A large and respectable congregation assembled in the chapel, when several interesting addresses were delivered, which were listened to with evident attention. On Friday, the 21st, the Layon Missionary Meeting was held. Here resided "Miss Lucy," the warm friend of the Missionaries, at whose house they were always most hospitably and generously entertained. This holy and useful woman, who was loved and esteemed by all that knew her, a few years after this time exchanged mor-

talities for life. Her loss has long been felt in this interesting little village; but her hospitable cottage still remains as a grateful and pleasant reminiscence of days never to be forgotten, when holy minglings and profitable associations were experienced in Layou, and especially in this house, consecrated by the prayers of God's servants during many years which are past and gone.

Another devoted friend of the Missionaries, among the many matronly Christians of whom Dominica can boast, is Mrs. Maria Dalrymple, at whose house in Roseau the Missionaries and their families have been for a series of years entertained with a generous hospitality and kindness. None but those who have been wont to perform many and delicate deeds of disinterested benevolence, with an unwearied patience, gentleness, and gracefulness which nothing but Christianity could prompt, can understand the nature and the variety of Mrs. Dalrymple's acts of courtesousness, her consideration in anticipating the necessities of others, and her readiness by day and by night to serve and oblige. She has literally been a servant of the church; her cultivated mind, her polished address, her genuine piety, her influence, and her pecuniary means, have all been employed for, and devoted to, the interests of the Wesleyan Church, in facilitating the labours of its Ministers, and in promoting their comfort. This honoured woman still lives; and her demise, whenever that event shall occur, will be a severe loss to the Roseau branch of the Dominica Wesleyan Society.

A Mr. Latrobe (of late years Lieutenant-Governor of one of the districts of Australia) visited Dominica, as a Government agent in the inspection of schools; and on December 20th, 1837, he came up to Lasoye, moving with great speed and dexterity from estate to estate, looking in one day at the Londonderry, Melville Hall, and Hatton Garden schools, and conversing with the Charibs at North End. On the 21st, with the same agility which marked his movements the day previous, he hastened early from Lasoye to Hampstead, where he inspected the school, and thence returned to Prince Rupert's on his way to Roseau. This intelligent and enterprising traveller was also a man of prayer, and was evidently deeply interested

in the human race. He made nothing of long journeys, disregarded sunken sands, dashed impetuously through rivers, and most scrupulously redeemed time.

On January 22nd, 1838, the Missionaries embarked from Dominica for the District-Meeting in St. Kitts. On the 24th they landed at Montserrat, breakfasted with the Rev. Mr. Cadman, took him on board, proceeded on their voyage, and landed in the evening at St. Kitts. The District-Meeting commenced its sittings on Friday the 26th. Special sermons were at this Synod preached by the assembled Ministers. The proceedings were begun by a powerful sermon from the Rev. W. R. Rogers. The first sermon of the regular series was delivered by the Rev. J. Cadman on the Divine authority of the Holy Scriptures; and the Rev. Mr. Horne followed with a discourse on the Christian Ministry. The Chairman, the Rev. Mr. Cox, preached on the Sabbath evening an able missionary sermon from, "Thy kingdom come." On Tuesday the special discourses were resumed by the Rev. Mr. Parkes, who preached, with his usual perspicuity and gracefulness, on the universal outpouring of the Holy Spirit. On Wednesday the Rev. Mr. Pilcher followed, in a useful sermon on the fall of man and its consequences. On Thursday evening the Rev. Hilton Cheesbrough delivered, with his usual attractive eloquence, a sermon on the harmony of the Divine attributes in the scheme of redemption. On Friday morning the Rev. Thomas Edwards (now no more) preached, in his accustomed felicitous style, on repentance; and in the evening of the same day the Rev. Mr. Rigglesworth (now also deceased) preached, as he was wont to do, a useful and acceptable sermon on justification by faith. On the following morning it fell to the writer's turn to discourse on the direct and indirect witness of the Spirit. On the 6th of February the Rev. Mr. Bates (now in the world of spirits) preached on entire sanctification. On the 7th, the Missionaries solemnly partook of the sacrament of the Lord's Supper together, in readiness to depart to their respective spheres of labour on the morrow; and in the evening the services of this harmonious and profitable District-Meeting terminated with a Temperance Meeting, at which several of the Ministers who had taken the pledge spoke.

regret. In the year 1843, he resumed his labours at the same spot where he had before resided, though during those years the Station was extremely insalubrious, so much so that European Missionaries subsequently dreaded to approach it, and were compelled successively to desert it; nor could the writer, from the same cause, remain more than one year (1843); after which, in 1844, he took up his temporary abode in Roseau, and subsequently resided, during the remainder of that year and 1845, at Mount Wallis, a new Station, immediately overlooking Prince Rupert's, where malaria so extensively prevails, and where so many Missionaries fell by fever.

Nothing of a remarkable character occurred in 1843, except the fearful earthquake described in a preceding chapter, which destroyed the chapel in St. John's, Antigua, and which, it was soon discovered, had also demolished the stone chapel at Prince Rupert's. As a new building was inevitable, the Rev. Mr. Waymouth, the Superintendent, judged it advisable to erect the chapel at Mount Wallis just adverted to, which, being situated on a rising ground, is decidedly more healthful and in a more commanding and agreeable position. Nothing could exceed the liberality with which the members of the Prince Rupert's Society contributed money, time, and strength to the erection of their new chapel. In a few months the architectural skill of Mr. Waymouth produced a handsome structure, which adorns the neighbourhood, and to which is added a neat and comfortable Mission-House.

An insurrection occurred in the year 1844, which deserves a prominent and permanent place in these records. The originating cause of this revolt on the part of the labouring population was twofold: first, the purpose of Government to seize on the crown lands, known as the "Queen's Three Chains," on which great numbers of the peasantry had located for many years; and, secondly, the taking of the Census, which was regarded as an attempt to enslave the lately emancipated people. With reference to the first, had the scheme been announced by a Governor from England, and had pains been taken to make the people clearly understand the nature of the transaction, there would probably have been little difficulty; but the Hon. D. S.

Laidlaw was the officer administering the government *pro tempore*; and a previous attempt having been made to demand high rent for houses in which the labourers lived on estates under Mr. Laidlaw's care, as attorney of absent proprietors, it had awakened the fears and suspicions of the peasantry, which, coupled with the agitation on the subject of dispossessing the people of the "Three Chains," produced a painful ferment and excitement, as it was impossible for an uneducated population to distinguish between the office of the Queen's representative and that of a "planter," a name under a former dispensation always odious to the slaves. Not that Mr. Laidlaw's demand for increased rent was not his undoubted right; but the misfortune was, that he left the details to be carried out by his managers, some of whom acted most injudiciously, and made requirements of the labourers which would have reduced them to a pitiable and humbling condition of abject dependence on their employers, or have led to their goods being seized upon, and their persons incarcerated, had they complied with the terms proposed. The Wesleyans resorted to their Minister, and would have been guided by his judgment, had he recommended them to accept the terms proposed; but this, in the face of the contract propounded, it was impracticable for him to do, and the labourers in the Windward quarter struck work, though demeaning themselves with peaceful propriety. The attorney, on visiting the quarter, had an interview with the dissatisfied populace; but he was necessitated to destroy his paper, and submit to the old terms on which the people had worked formerly, as upon the whole the safest and the best. In some localities of the Island, planters had been overheard intimidating the lower orders by insinuating the possibility of their being led back into slavery, at the very thought of which they were deeply incensed, and were prepared to resist any such attempt at the risk of life itself. The threat to deprive the occupiers of the "Queen's Chains" of their lands was not carried into effect till within the last year, under Major Blackall's reign; but that it was in 1844 a predisposing cause of the insurrection cannot be questioned by any impartial person acquainted with the facts of the case.

At length the day for taking the Census arrived; the

the highest office under Government, as representatives of her Majesty, it should never be done when such men have been planters of the old school, and notorious as such for acts of cruelty to the slaves. Public confidence will never be accorded; but, on the contrary, suspicion and mistrust will be invariably excited. In conferring situations of trust and respectability on natives, Mr. Laidlaw employed his patronage wisely and fairly; but, in his dealings with the labourers, he should have put his judicial powers in abeyance, since he was a planter as well as a Governor, and have reserved it to his successor to deal with the question of crown lands; nor should he have executed that unfortunate man, but have referred the matter to the Governor-General, in whose hands the case would have been dealt with most probably in a very different way.

We learn also that the labouring population should be treated as rational men, and as susceptible of looking at the two sides of a question; and that the greater patience should be used in all intercourse with them, on the ground of their want of education, and of their having been brought up under the dynasty of slavery, which engendered distrust of their owners, except where these were humane and gentle. It should also be borne in mind, that if the Ministers of religion of all denominations had been consulted previously to the taking of the Census, they would have advised their respective flocks, and thus the sad evils which resulted might have been avoided. All those very wise gentlemen who would rule by inspiring fear rather than by the genial influence of love, should also be warned how they recklessly utter baseless threats and false insinuations in the presence of an ignorant and suspicious populace. Fair dealing is the shortest and easiest way of meeting and satisfying the peasantry, who are not generally unreasonable, but have a very correct idea of the value of their freedom, their time, and their skill, whether as mechanics, labourers, or domestics. "As ye would that others should do to you, do ye even so to them," should have been inscribed on the banners of the Dominica Militia ever after the tragical and memorable events which these pages now record, as admonitory to planters and to rulers in all our Colonies.

Any attempt to prevent persons from settling on lands of their own is impolitic. This was also attempted at this period in Dominica, in order to lead the peasantry to locate on the sugar-estates. The cultivation of the plantations will never be carried on by such a pressure on the taste and choice of the labourer, who prefers to feel that he is a free man, and who, if dealt with ingenuously, gently, and uprightly, will not fail to labour steadily, though instances may be found of persons whose habits are vagrant, and whose principles are unsound. Every insurrection in these lands has been the result of legislative or aristocratic mismanagement, and every pains-taking and benevolent measure has been crowned with satisfactory success, though delays may have ensued, and the labourer may have exhibited natural suspicion.

In the same year a religious war, of short duration, occurred at Prince Rupert's between the Wesleyans and the Papists. The Romish Priest was unwilling that his members should be proselyted to Methodism; and, detecting one of them returning from the Wesleyan chapel at night, called him into the presbytery, where he was embraced and solaced, and made to vow that he would never again attend the heretical and damnable house. In the interim the mother of the lad, a Wesleyan, was awaiting him, and calling him from outside; and, on his presenting himself, the Priest withheld him from going into the street, when the mother pulled her son towards her, and, whilst she was so doing, his Reverence slapped the woman in her face, who thereon cried out. This raised a crowd, and the Priest was represented as being beaten by the Methodists, though no attempt had been made to return the assault which he had committed. Two parties were now arrayed against each other,—Protestants and Romanists, armed with cudgels and cutlasses. The Magistrate in the dead of night was called from his house to quell the disturbance: he swore-in special constables, and succeeded in restoring order. Subsequently this same successor of the Apostles performed various remarkable and ludicrous feats in the neighbourhood; one of which was to seize, and to nail up on a tree opposite his door, sundry religious tracts, written in French, which the Wesleyan Missionary had

industriously circulated, and which the Priest bedaubed with dirt.

Two of these reverend gentlemen had, a few years previously, visited the Windward part of the Island on labours of love; and discerning that a large quantity of red ants, of a very destructive race, had made great depredations on the people, one of them offered to perform mass for their extinction, on the well understood proviso that remuneration should be forthcoming. Mass was performed accordingly; but, unluckily for the Priests, the ants rose next morning, a large army, greater than they had ever before been seen. More money was demanded, and more prayers were offered; but with what success, their Reverences did not wait to ascertain, as they soon left the quarter. This is a fact which the writer can attest.

A Wesleyan Minister met, in the year 1843, on a certain estate in Dominica, an Irish Priest of great intelligence and much urbanity, with whom he dined at the manager's house. Grace having to be said, and the Priest being asked to do so, he deferred to his "reverend brother," who asked the desired blessing accordingly, and returned thanks in like manner. Both Divines repaired to their respective houses, roofed with trash, to perform worship, the one being Catholic, and the other Protestant. In the evening, the duties of the day being closed, the trio sat down to a comfortable dinner, at which the manager presided with gentlemanly propriety and much hospitality. The Ministers did not, however, drink of the same drink, though they ate of the same dishes. Pleasant conversation ensued, and the utmost good-will and harmony prevailed, till the Priest was suddenly seized with illness, and had to retire to bed. The planter gentleman kindly administered to the necessities of his guest; but apoplexy was seriously apprehended, and the Romish Divine ingenuously made a confession of his Protestant views and belief, entreating the other Minister, that if he died, he would be sure to report that he had died relying exclusively on the merits of our Lord and Saviour Jesus Christ for salvation. He did not expire, however; medicine and sleep restored him; and next morning he was, as usual, polite and affable. A few years after, he sank in Dominica, where his remains now repose.

In 1847, the Romanists, excited by some unaccountable cause, made a violent assault on the Wesleyans when assembled in their own chapel at Roseau, and conducting their annual Missionary Meeting. Stones were thrown, and the police were called into operation to quell the threatened outbreak. The following year His Excellency the Lieutenant-Governor himself presided at the annual meeting, in order to prevent any repetition of such disorder; and subsequently Governor Blackall has presided once or twice. It is astonishing to observe the influence which Romish Priests exert over their flocks, and the despotic sway with which they sometimes rule. The accomplished performer who nailed the religious tracts to the tree, was once seen to belabour a poor boy, who had held a Wesleyan Minister's horse, while he went into a house to administer spiritual consolation to a sick person. When asked why he had held the horse, he replied, that he "did not know he had done any harm in holding the *Parson's* horse." For calling a Wesleyan Missionary a "*Parson*" he received a severe castigation; and this was perpetrated in a British Colony, and within a few yards of the door of a Protestant Minister. For not taking off his hat one day in the street, when this same Priest was leading a funeral procession, the Wesleyan Missionary was openly and solemnly denounced from the altar at the first opportunity. Instances were not rare of men being cajoled by this same personage to join the Romish Church, by being tempted first to imbibe large quantities of malt and other intoxicating liquors, a large supply of which was constantly kept bottled and on the tap, to refresh both man and beast; for his Reverence's horse was inspired to deeds of agility by frequent potations of malt liquor.

These selections, from a host of Romish performances, are sufficient to show the immutable character of Popery; and yet it is this backward movement that some of our Protestant Divines would have Methodism to take, that it may acquire Divine authority,—*alias* Episcopacy. *Episcopacy* forsooth! If Protestant Episcopalian ordination had not yielded better fruits than Romish Episcopacy, then would the world have remained in darkness, and men had perished in sin.

"Like Priest, like people," is an apophthegm which will not apply to the Roman Catholics of Dominica; for, unless excited by the Priests, they are not only inoffensive, but kind and neighbourly, ever ready to assist in the time of sickness, and to lend their aid in "the healing art," for which many of the ladies have been distinguished. Nor should it be overlooked that the devotion of many Catholics, in this Island and other places, is worthy of a purer worship. Their reverential awe, their punctilious obedience, their meek and lowly frame of mind, and their hearty reliance on the Saviour, though it be exercised through the medium of His Virgin mother, with their deeds of unostentatious charity, point them out as examples for indolent and worldly-minded professors of the Protestant religion, who are nevertheless ready enough to decry the errors of Popery, not remembering that orthodoxy will not save, any more than "the righteousness of the scribes and Pharisees," if there be wanting the "faith which worketh by love," and which "purifieth the heart."

There are many devoted adherents of Wesleyanism in Dominica, whom we could mention with considerable emotions of pleasure; but there is one name which deserves special commendation: it is that of Mr. C. A. FILLAN. Declining the Ministry at an early period in his career, as believing his providential sphere to be that of an influential layman, he has nevertheless "preached the word," and has been "instant in season, out of season."

Every spot in this Island is endeared by holy associations and sacred reminiscences. At Prince Rupert's there lie the remains of several Ministers of Jesus who fell in the midst of arduous labours, and who await the trump of the archangel to start again to life. In Roseau, in the ground adjoining the chapel, repose the remains of the beloved NUNN, who fell a victim to yellow fever, while yet in the bloom and vigour of youth, and heartily engaged in his Master's work;—CAMERON, the gifted, learned, amiable, and highly popular Missionary, another victim to fever;—RIGGLESWORTH, who, sickening at Lasoye, and reaching Roseau, was soon worn down by disease, and sank, amid the regrets of all;—and MRS. SACHELL,—a

gentle and beautiful lady, who, with her lovely infant, was also struck down with the terrible yellow fever.

But must Dominica be denuded of her second Missionary because the country Stations may prove insalubrious? Are there no men of loving hearts and heroic spirits ready to offer themselves for the work of this Circuit? Are there no natives to be found, of the right stamp, ready to volunteer service, *and life itself*, to benefit the living and generous-hearted people inhabiting this magnificent Isle? No Island in the Antigua Circuit ever contributed more money for evangelizing the Heathen,—unless it be Nevis,—than did Dominica; and can she receive no greater sympathy, while she has so manifestly sympathized with heathen lands? Yes, she will ere long receive willing service from her sister Colonies, if not from English Missionaries; and she will advance in intelligence and in civilization, and keep pace with surrounding countries, as she has already excelled many of them in deeds of generosity.

Chapter ix.

ST. KITTS—NEVIS—MONTSEERRAT.

"ETERNAL are Thy mercies, Lord ;
Eternal truth attends Thy word ;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more."

ST. CHRISTOPHER'S (or ST. KITTS) was so called by Christopher Columbus, who discovered it in 1493, and gave to it his Christian name. It was called by its ancient possessors the Charibs *Liamuiga*, or "The Fertile Island." Others say, "Its name is derived from a part of Mount Misery bearing a resemblance to the statues, common at that period on the church porches, of St. Christopher carrying our Saviour on his shoulder." *

Dr. Davy, in his "Scientific History of the West Indies," tells us that the Island "is somewhat singular in its form, not unlike a guitar." "It is equally remarkable for rugged boldness, and soft beauty, for wildness and cultivation: the former in the chain of hills, gradually rising into a mountain, which traverse it from south to north, reaching, where highest,—as at Mount Misery,—to an elevation of 3,711 feet above the level of the sea; the latter in the flanking and lower hills and slopes, gradually descending, almost without interruption, even to the water's edge."

The Island lies 8 miles south-east of St. Eustatius, and contains 43,726 acres, or almost 70 square miles. Sugar is the staple commodity; and the soil is as fertile as that of any Island in the Western Archipelago. It is now generally admitted that St. Kitts is the mother Colony of the English and French settlements in the Charibbean Seas. "St. Kitts has

* MONTGOMERY MARTIN.

been proudly called 'the Mother of the Antilles,' the first attempt by Europeans to settle in the West Indies having been made here, and that about the same time by the French and English." * "The facts"—as related by an historian to whose industry and knowledge I have been so largely indebted in my account of St. Vincent—"were these. In the number of those gentlemen who accompanied Captain Roger North in a voyage to Surinam, was Mr. Thomas Warner, who making acquaintance there with Captain Thomas Painton, a very experienced seaman, the latter suggested how much easier it would be to fix and preserve in good order a Colony in one of the small Islands, despised and deserted by the Spaniards, than on that vast country, the Continent, where, for want of sufficient authority, all things were fallen into confusion; and he particularly pointed out for that purpose the Island of St. Christopher. This gentleman dying, Mr. Warner returned to England in 1620, resolved to put his friend's project into execution. He accordingly associated himself with fourteen other persons, and with them took his passage to Virginia. From thence he and his companions sailed for St. Christopher's, where they arrived in January, 1623, and by the month of September following had raised a good crop of tobacco, which they proposed to make their staple commodity. It has been shown," continues the writer, "in a former chapter, that the first actual establishment in Barbadoes took place at the latter end of 1624." †

This will account for the intelligence, civilization, and moral advancement of the inhabitants of this beautiful and interesting Island; and for the circumstance, that the Governor-General, in days of yore, made St. Kitts the seat of Government; Antigua, now the head of the Leeward Government, in common with her sister Isles, being governed by a subordinate chief.

In the latter end of 1623, that scourge of the West Indies, a dreadful hurricane, arrested the progress of the opening prosperity of St. Kitts. Mr. Warner, on this occasion, sought in England sympathy and succour, and obtained the distinguished

* DR. DAVY.

† BRYAN EDWARDS'S "History of the West Indies."

patronage of James Hay, Earl of Carlisle. The "Hopewell," fitted out, and laden with every description of necessaries, arrived in St. Kitts on the 18th of May, 1624, and brought to the infant Colony timely rescue from utter ruin. After a sanguinary battle between the settlers and the Charibs, in which the latter were aided and abetted by Spaniards, the Charibs emigrated to the southward, leaving not one of their tribe in St. Kitts. Mr. Warner, on his next visit to England, was knighted, and returned as Governor in 1626 with fresh recruits. Whether the French or the English were the first aggressors, remains to be seen; but between these two nations hostilities continued for at least fifty years, attended with violence, outrage, and the shedding of human blood. Bryan Edwards does not hesitate to assert, that one of the causes which led William and Mary to proclaim war against France was the treachery of the French inhabitants of St. Christopher's, who, declaring themselves in the interest of the abdicated Monarch, James II., again attacked and expelled their English neighbours, devastating their properties, and committing such deeds of atrocity as are known only amongst uncivilized tribes. Right at length triumphed over might, and General Codrington compelled the French inhabitants to surrender, and eighteen hundred of them were transported to St. Domingo and Martinique.

In 1705, the French again committed fearful ravages; and to so great an extent was damage sustained, that £103,000 were paid by Britain to re-establish the plantations of the almost ruined planters. The French invasion of 1782 need only be briefly adverted to here. The British valour which, with but a thousand men, long withstood eight thousand of the best disciplined French troops, and a fleet of thirty-two ships of war, must be ever remembered with mingled feelings of pride and humiliation,—pride because of the courageous attempt to maintain a hopeless defence, and humiliation because St. Christopher's fell unavoidably under French rule, till in the following year it was restored to the English.

The Island is divided into nine parishes, and there are five towns and villages,—Basseterre, the capital, Sandy Point, Old Road, Dieppe Bay, and Cayon. Basseterre and Sandy Point

are ports of entry. At Brimstone Hill, the Gibraltar of the West Indies, is seen Fort George, which is said to be 750 feet above the level of the sea.

In St. Kitts are to be found notabilities of an old stock, well educated and highly accomplished. Amongst the coloured class, too, are individuals descended from highly respectable ancestors, and themselves well informed, of honourable principles, and of refined manners. Were it not that in mentioning some names, others equally deserving might be omitted, we could enumerate persons who would grace the most refined society, and men worthy to fill any situation of trust and responsibility. Here is a branch of the family of Lynch's, of whom mention has been made in the chapters on Antigua. Here lived Mr. Cleghorn, partially a descendant of Africa,—a man of superior education and high attainments, once Stipendiary Magistrate in St. Kitts, then Governor of Nevis, where he died, leaving a widow, who is a sister of the Hon. Charles A. Berkeley, of whom mention is made in chapter iii. Here are the Cables, allied to the Harts, from whom sprang the honoured Mrs. Gilbert and Mrs. Thwaites; names which only to mention is to excite a thrill of admiration and gratitude. Here are relatives of Miss Molly Seaton, the first Wesleyan in St. Kitts, and a woman of considerable fame.

If we travel to any of the rural towns of this truly lovely Island, we find in attendance at the Wesleyan Chapels, and among the office-bearers, intelligent, respectable, and useful persons. Beginning at Palmetto Point on the Leeward side from Basseterre, travelling on to Old Road, then to Half-way Tree, then to Sandy Point, then to St. Paul's, then to Dieppe Bay, then to Tabernacle, and then to Cayon, Wesleyan chapels literally encircle the Island, every congregation being crowded and deeply attentive, and every church having the elements of spiritual worth, some more, some less, but all cordially identified with Wesleyan Methodism, and aiding it according to their ability, whether in the ordinary mode of raising the usual finances by which the ministerial sustentation fund is maintained, or by keeping up social tea-meetings, or strengthening and extending Missions to the Heathen by collecting sums of

money, which, as in other parts of the Mission-field, are transmitted to the Parent Society in London. There is not a Colony in the West Indies more thoroughly characterized by the *animus* of Methodism, than is this Protestant and enlightened community.

Though in every parish the Church of England is seen rearing her tower, and exhibiting her intelligent adherents, and though Moravianism in Basseterre, Cayon, and in the neighbourhood of Dieppe Bay, has a decided footing, Methodism is here in the ascendant, and embraces the majority of the people; and if its claims were examined and equitably recognised, it would assuredly receive the national support to which it is so justly entitled. The fact is, that, taking into consideration the extent of the population, the wide grasp of Methodistic influence and power, and the actual number of members and hearers, there is hardly a missionary church in the world equal, in average importance, to the Wesleyan Church of St. Kitts. And let it be known, ere we proceed to inquire into its origin, its progress, its zeal, and its respectability, that it has had its enemies even in modern times. Puseyism and semi-Popery have here raised their unblushing front against this Protestant body, whose Ministers have been taunted with their un-apostolic character, because they are not descended in an unbroken line from Peter through the dark ages, and through a corrupt and apostate Church, and have not had the hands of an Anglican Bishop laid on their heads, though grace has touched and sanctified their hearts, and their ministry has *here* at least been distinguished by a success equalled only by the extraordinary triumphs of the Apostles themselves. A crusade from unhallowed lips has raged against this Church, and the sacred temple of God has been desecrated by being converted into a hostile camp, whence have emanated words of bitterness, as if the wrath of man could work the righteousness of God. But these weapons have failed to inflict injury, though they have excited some of the worst passions of our fallen nature, and have illustrated Gamaliel's memorable saying: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts v. 38, 39.) Here has prophecy received its fulfilment: "Behold, ye despisers,

and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts xiv. 41.)

Departing somewhat from the plan observed in reference to other places, the writer would at once dilate on circumstances associated with his residence and labours in an Island in which he spent some of the best and happiest years of his life, and where he has seen truth prevail over error, and righteousness and holiness over various forms of immorality.

Removing from beloved Dominica, where three happy and useful years had been passed, he was stationed at Dieppe Bay, St. Kitts; a situation possessing the advantage of salubrity from the refreshing and invigorating sea-breeze that almost always blows from the harbour, which is in close proximity to the Mission-premises. Dieppe Bay, it may be stated, is a village a few miles from Sandy Point, a rather extensive town; between which and Dieppe Bay there arose, in 1841, a substantial chapel, called "St. Paul's," because built in St. Paul's parish, and because the name of that Apostle, hero, and saint is associated with deeds noble, self-denying, and mighty. At the time referred to, (1840,) a small four-roomed tenement stood, as the Mission-House, at Dieppe Bay, adjacent to a substantial stone chapel, which was well filled on Sabbath-days, and which presently received the addition of a gallery. So greatly had the cause of Christianity advanced in 1840, 1841, and 1842, that the chapel was greatly enlarged in 1843, and now stands the greatest ornament of the village, with a good bell and belfry. The Mission-House, so incommodious for a family, was removed to "the Tabernacle," and a suitable stone building erected in its place.

In the Nichola Town parish, a few miles from Dieppe Bay, a temporary structure, called "the Tabernacle," had been used for Divine worship; but in 1839 a new chapel of wood was built, and the land attached, belonging to the Mission, was rented out, so that houses were built around, and the spot became quite a settlement, still bearing the appellation of "Tabernacle;" which name the first place of worship there had received from the Rev. Hilton Cheesbrough, who commenced the Mission at that part of

the Island, and left it in a thriving state, when called away to labour in St. Eustatius. The first Tabernacle had been raised by Mr. Cheesbrough for the temporary accommodation of the worshippers, anticipating the day when a more substantial and durable edifice should take its place; and as soon as it became delapidated, a proper chapel was commenced, which was completed by the Rev. W. Rigglesworth, who then lived at Dieppe Bay, of which the Tabernacle is an out-Station. After the removal of the old Mission-House to this place, a hired Local Preacher and schoolmaster occupied it, greatly to the benefit of the children, as well as the adults, connected with the Society; while the Station remained under the supervision of the Missionary. Here the weekly services on a Thursday night were held for the benefit of assembled hundreds, who on these occasions, as on the Sabbath, hung on the lips of the Preacher; while many here, at Dieppe Bay, and elsewhere, were uniting themselves to the people of God, and several, under the influence of feelings similar to those of Ruth, exclaimed, "This people shall be my people, and their God my God."

About the same time that the new stone Mission-House was built at Dieppe Bay, a similar one was erected at Old Road, contiguous to the superior chapel, also of stone, which was then new, and has lately been enlarged. In the meantime Sandy Point, under the Rev. W. Rogers's ministry and pastoral oversight, was rising in numbers and efficiency; and the large chapel, with its spacious galleries added in 1839, was well filled on Sundays: so crowded at length had the chapel become, that the erection of the one at St. Paul's was rendered necessary.

About midway between Basseterre and Dieppe Bay, stands the neat little chapel at Half-way Tree, where resided the worthy and excellent Mr. and Mrs. Phipps, who received, entertained, and solaced the Missionaries. Mr. Phipps has passed to the better world, to realize the promise made to those who continue faithful unto death: his widow still lives, a burning and a shining light; and long may her life be spared! Mr. Phipps's devotedness to the Wesleyan cause induced him to bequeath to the Mission almost all his property after the death of his partner. We trust that day is distant, and that the Lord of all

will yet a while bid her, "Occupy till I come," and still bless her, and make her a blessing. The Rev. Mr. Cadman had charge of this "little flock," as also of Old Road and Palmetto Point, while residing at Old Road, as second Preacher on the Circuit. His ministry, always interesting, acceptable, and owned of God, was in St. Kitts at this time a powerful means of raising the Circuit, which in 1841 reared the flag of independence, under the masterly superintendence of the Rev. J. Cox. His Station was Basseterre; attached to which, on the north side of the Island, was Cayon, a village which Mr. Cox carefully overlooked, and which, like all the other Stations, shared in the prosperity of those blessed days, then vouchsafed to St. Kitts, under the pastoral care of men absorbed in their work and thoroughly devoted to it, with whom it was the writer's high privilege to be confederated.* Charming are the reminiscences of those days, when on every spot in this Island Christianity raised its head, and Methodism, as one of God's chosen instruments, gained its trophies, and won victories for Christ.

It was joyous indeed to see the communion-rails surrounded by eager inquirers, to behold the word drunk in by earnest hearers, and to mark a revival in every place, brought about "not by might nor by power," not by noise and excitement, but by the Spirit of the Lord accompanying the simple proclamation of "the truth as it is in Jesus," delivered in all fidelity by men who were thoroughly in earnest to win souls, and who lived in closest brotherly concord, each esteeming other better than himself, each moving in his own orbit, and acting in his own sphere, and yet led onwards by the pattern of piety, zeal, activity, diligence, and love, set them by the estimable Superintendent of this band of Missionaries, of whom it may be said that he has been *semper idem*, as it respects redeeming of time, love, devotion to his work, and all those good qualities which shed

* Mr. Cadman was succeeded by the Rev. George Croft, and Mr. Rogers by the Rev. John Brown, now removed to a better world. Mr. Croft was a specimen of neatness, order, and punctuality; and Mr. Brown was full of youthful, loving zeal. He was greatly beloved, and his death was much regretted.

such a lustre on the name of the honoured and now venerable JAMES COX.

The coffers of the Circuit soon overflowed: it maintained itself, paid off large amounts of chapel debt, and built the two Mission-Houses at Dieppe Bay and Old Road, besides enlarging Palmetto Point chapel, and building galleries in the chapels at Dieppe Bay and Tabernacle, (of which mention was before made,) and another gallery at Cayon, in addition to the erection of the spacious chapel at St. Paul's, already adverted to.

In 1843, a fifth Missionary was called into requisition, whose residence was fixed at the "Tabernacle," and who, in the person of the Rev. G. Blanchflower, took up his abode in the same small, time-honoured tenement which had been removed from Dieppe Bay. The cause continued to widen and extend itself for years under the superintendency of the Rev. John Parkes, and of the Rev. R. Hawkins, till adverse times came. The Sugar Bill of 1846 pressed heavily on the interests of every department in St. Kitts, as well as the other Colonies. But God has again smiled on St. Kitts, and Methodism again holds up her head, and asks the philanthropic world to come and see, and admire the good that has been wrought. The churches have so multiplied that the Circuit, up to the present time, numbers 4,542 members, in a population of 20,000, besides thousands of hearers.* Thus there are found at present sixty more members than were ever before enrolled in Methodism in St. Kitts; and the people are steady in their Christian profession and in their adhesion to Methodism. Look at the recent augmentations to the Societies at the end of the June quarter,—282 increase, and 210 on trial. Of the increase to the Circuit funds the following exhilarating details have been kindly furnished to the writer:—Sandy Point, £35; Old Road, £16; Dieppe Bay, £9; amounting to a total of £60 sterling in one quarter of the year; while in many West Indian Circuits around all is declension in numbers and funds, in spite of every well directed effort to add to the one, and to raise the other.

Nor is this all: in a letter published in the "Missionary

* The last return sent to the Parent Society represents the number of attendants at public worship, including members and scholars, as 10,000.

Notices," from the Superintendent to the General Secretaries, we observe an increase in subscriptions to the Mission Fund for the evangelization of heathen lands. "The subscriptions in town (Basseterre) are about doubled, including an annual donation from His Excellency E. Robinson, Esq., Lieutenant-Governor. At Old Road there is an increase of a few pounds; and it would have been larger, had not unfavourable weather thinned our meeting. At Dieppe Bay the amount was considerably larger than last year, and the juveniles brought in the sum of £3 and upwards. At Sandy Point the amount realized excited our astonishment and gratitude to a very high degree. The sum was £53. 14s. 6d., being three times as large as the previous year, and twice the sum that had ever been raised in any former year. Some of the contributions were of such a description as to produce emotions of wondering gratitude. Some months ago one of our Leaders, a hard-working agricultural labourer, who cultivates his own small plot of ground, brought £3. 10s. 10d., and desired me to present it for him to the Missionary Society, as a token of his gratitude for the blessings that Wesleyan Missions had brought to St. Kitts. I got his permission to announce the name of the donor, and he gave us in addition a most appropriate address. His name is WILTSHIRE WOODLEY, and it will be recognised by many of my respected predecessors who are now in England. Many a lordly contribution of £100 or £500 fades into insignificance before such a donation, if we remember *the relative condition* of the parties. Then another respected Leader, who has for a long time given a guinea, said he must raise his subscription to £1. 17s. 6d. His name is WILLIAM PAYNE, a black man, like the other, and a carpenter, with a large family. These are some of nature's nobility, and Divine Grace has still more refined and elevated them.

"We had also admirable addresses from our beloved brethren and Local Preachers M'Laren, Gordon, Phillips, and others; some of them approved teachers in our schools, and all of them useful fellow-labourers. The Missionary boxes brought us £20. 7s. Mr. — paid in the almost incredible sum of £6. 8s. 1d.; and our public collection was £5. 5s.; and all this

among a population altogether agricultural, and labouring in the field for daily bread. Another meeting at Palmetto Point has been since held, and the result is double the amount of last year's proceeds. I have no doubt this will be our triumphant song concerning our remaining Stations, where meetings will soon be convened."

But in a previous letter the spiritual element of the revival which has recently taken place in St. Kitts, is thus referred to by the Superintendent: "On my two Stations the increase in numbers is 430, besides 150 on trial; and from the information I have received from my brethren, I am led to the conclusion that in the first quarter of this year our heavy loss by cholera will be repaired, and that there will be a very considerable increase in our churches. And not only do we rejoice in numerical augmentation; it is delightful to behold the earnestness of those who seek admission into our body. The marks of a genuine revival of true religion surround us. Many have found peace with God through our Lord Jesus Christ; others are fervently imploring mercy; and the mighty moral change in the conduct of the people is most cheering. All ages are sharing in this visitation. 'Out of the mouths of babes God hath perfected praise;' and the old and the young are gathered unto God." For these displays of sovereign grace and mercy we should ascribe to God alone all praise and glory.

There were two kinds of instrumentality employed in St. Kitts during the writer's residence there, which tended to promote social good, to benefit the funds of Methodism, and to purify the moral atmosphere. These were tea-meetings and the system of Total Abstinence, on each of which we may now make some remarks.

And first in reference to *tea-meetings*, which promoted social feeling, and were prolific of financial benefit: they were borrowed, like every thing else in these Colonies that is good and useful, from highly favoured England, were, as it is well known, they are very frequently held, and are got up with charming simplicity and neatness. It being necessary to discriminate between the virtuous and the vicious, none were invited but the former; and members of the Wesleyan body, Moravians, and

others, bought tickets, and attended these meetings,—very similar in character to the primitive *agapæ*. The meeting is always opened devotionally. In the principal town a lady, sometimes assisted by one of the Moravian Ministers, performs gracefully on the seraphine. The Rev. Mr. Ricksecker, a venerable Moravian Missionary, and his nephew, were accustomed thus to delight such meetings at the period to which the writer refers. Addresses on a variety of useful topics are delivered at intervals after the refreshments, consisting of plain cake and tea, have been served and enjoyed. A kindly social feeling is promoted, good order is maintained throughout, and, these feasts of brotherly love being held every six months for the express benefit of the chapels, a large amount is in a few years raised, chiefly by the pious members of the respective churches, who thus cordially mingle together, and joy with each other. Nor is this all; for spiritual good has oftentimes resulted, and many have been known to decide upon joining the church from impressions produced on their minds by services conducted thus religiously, though not with the formality attending a solemn act of specific worship. Each lady who takes a table receives a small portion of the proceeds, to aid in defraying the expense attendant on entertaining her numerous guests; and the residue (about three-fourths) of the contribution is handed over to the general fund. Instead of tea-meetings being, therefore, a burden, they are regarded as a treat, and are periodically looked forward to with considerable zest. To the Rev. James Cox praise is due for having introduced and perpetuated these social and refreshing meetings, which have resulted in much spiritual and financial good.

To the same reverend gentleman we are constrained to award the meed of commendation so justly due for having introduced *temperance meetings*, which, apart from the good they have done to many “*without*,” have decidedly raised the tone of morals *within* the church, by removing out of the path of many a stumbler a block of offence which hindered him from rising above the mere “form of godliness,” which “profiteth little,”—if it profit at all,—and by clothing him, putting him into “his right mind,” and enabling him to “sit at the feast of

Jesus." Many in Methodistic Lovefeasts have related how, till they abstained totally from the use of spirituous liquors, they never tasted the pardoning love of God, never felt liberty of conscience, or "read their titles clear to mansions in the sky;" but were evermore sinning and repenting, relapsing and reforming, halting and resolving, until, by God's grace, the victory was achieved, for which they ascribe the glory and the praise to His name. One could never pray aright; a second never heard the word of God to advantage; a third did not once attend the Supper of his Lord; a fourth had been led by drink into secret sin; a fifth was peevish and fretful, and had no comfort in his home and family; a sixth saw his children growing up around in ignorance and filth, and ran into debt, and could not tell how it was he could save nothing from his earnings. All these, and many more, were members of the Christian church,—not drunkards in the popular sense of the term, but bearing the marks of intemperance. It would have been difficult to deprive them of membership by previously convicting them of sin; and yet they answered somewhat to Solomon's description of the bibber: "Who hath sorrow? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine." (Prov. xxiii. 29, 30.)

It would do our friends in England good to witness a genuine godly Temperance Meeting held in the West Indies under Wesleyan auspices, while one and another Wesleyan member would come forward and take the pledge and embrace Teetotalism. Where the Ministers can conscientiously be pledged themselves, a great impetus is given to the movement; while churches largely pervaded with abstinence principles are sound and healthful, fewer complaints are heard, and fewer instances of instability occur. In every Island in which the writer has witnessed the spread of Teetotalism, he has seen also religious prosperity; but in those where that is not the case, he has beheld the Apostle's description of some among the Corinthians literally exemplified: "Many are weak and sickly, and many sleep." (1 Cor. xi. 30.)

There is a spell attached to localities in this Island, which religion has created; and a mind familiar with by-gone scenes can hardly fail to be rivetted, in its ideas and attachments, to

ground rendered almost sacred by the presence and blessing of Jehovah. Can such an Isle ever be desecrated, which has been so signally honoured? Can any one doubt, that Moravianism and Methodism are of God, seeing that every Station bears marks of the footsteps of Jehovah? No; the bush at Horeb was seen burning, but it was not consumed: the church may suffer, and she may be taunted with the charge of sectarianism; but she is not the less valued and valuable because she is in affliction, or because she is seen by eyes that cannot discern spiritual worth.

What, then, is it which principally contributed to raise Methodism in this land to such a height of moral excellence? Apart from orthodox doctrine and ecclesiastical discipline, we may mention *the unity* which characterized Methodism. There was no attempt on the part of any one Minister to raise himself to distinction, or to acquire an uncertain and ephemeral popularity, at the expense of the disparagement of a brother Minister; no attributing to himself concentrated wisdom and goodness, on the principle of, "I am the man, and wisdom will die with me;" no shyness and reserve, with deep dissatisfaction within, and hollow murmurings without, but never expressed frankly to the party who is conceived to have aggressed; no secret pleasure in listening to the faults, failings, or weaknesses of an erring and fallible colleague, as if such fault or weakness must tend to exalt another, or as if he could never shine to such advantage as by beholding another light eclipsed for a season. Neither was there the Absalom-like whisper, or shake of the hand, to weaken another's influence, or to supplant a brother in his position for a contemptible mess of pottage. Nay, brethren here—like others whom the writer has had the pleasure to recognise as "yokefellows"—were all "of one heart," if not "of one mind." Nor is there any good and sufficient reason why men heartily banded together by one common principle, aiming at one great object, and knit to each other by Christian love and brotherly kindness, should not, in the great majority of cases, be also "of one mind." To defend each other's reputation, to believe no evil on slight grounds, to listen to no whispers which may alienate ministerial kindness, to avoid

all shyness and suspicion of each other's motives, and yet maintain the sobriety of men, the dignity of Ministers of Christ, the benevolence and forbearance of Christians, and the propriety and courtesy of gentlemen,—are surely duties devolving on Clergymen of all denominations.

Another circumstance which raised the tone of piety, and multiplied the number of church-members, was *attention to the young*. In Basseterre a noble Sunday-school assembled every Sabbath, superintended by a gentleman and Miss Cable. At Sandy Point one of the best Sabbath-schools assembled at nine A.M., and re-assembled in the afternoon; both the day and Sabbath-schools being conducted with unwearied industry and zeal by Miss J. O'Loughlin. At Dieppe Bay Miss Frazier and Miss Estridge were devoted to education, as they were to the promotion of religion and virtue. Miss Frazier, a woman of great strength of mind and weight of character, well read and well informed, shone here as a star of no mean lustre; while her contemporary was also a shining light. They would lead Prayer-Meetings when no male could be found to do so; and at a period antecedent to that of which the writer is treating, when St. Kitts had but a small staff of Missionaries, these excellent females kept up the ordinary religious services in Dieppe Bay chapel at all times when no Minister could be spared to attend. What could Missionaries—devoted to preaching, travelling, pastoral visitation, attending to the sick, and “giving attention to reading”—do for schools without such invaluable aids? and would Moravianism and Methodism have been found so efficient in St. Kitts at this day, had it not been for schools? The names of Cable, Frazier, Estridge, O'Loughlin, and many more at other Stations,—not named, because not so well known to the writer,—are revered in St. Kitts, and long may they live to bless their native land, and still to contribute to raise and to distinguish it.

Another instrumentality blessed in St. Kitts to conserve and extend the great work was *Bible Classes*, conducted by each Minister on a week-day morning or afternoon. Such supervision of the lambs of the flock can never fail to be decidedly beneficial to the Society at large; nor are such meetings without

their use to the Minister himself, re-acting upon his intellect and heart; for how much light has been shed on the sacred word, while he has been expounding it in all simplicity to others! while the catechumens, thus enlightened, have been led to Christ, and have traced their decision to their Pastor's exertions in this unostentatious way.

Another instrumentality was *estate preaching*, when time and other duties permitted. To go to the people at their houses is one of the best means to bring them out to the public means of grace. Besides, estate preaching affords opportunity to see the sick and aged, and to discourse colloquially.

In addition to all these helps, the whole church seemed to have been awakened to pray, "O Lord, revive Thy work!" "Let Thy work appear unto Thy servants;" as if "proving" God who has so condescendingly bid men to "plead" with Him, and to "put Him in remembrance:" for surely the mercy that prompts Him to give, is in the closest combination with the truth that cannot lie, and the fidelity that cannot falter.

"His every word of grace is strong
As that which built the skies.
The voice that rolls the stars along
Speaks all the promises."

And in accompaniment with the other means employed, was the diffusion of *literature*, that which was sacred having special prominence. This, in some of the Islands of the District of which St. Kitts forms a part, has tended to give an intelligence to the character of the members and office-bearers, who can give not only "a reason of the hope that is in them," but a rational statement of the philosophy of Christian doctrine, and the beneficial tendency of religious ordinances. In the Islands of Antigua and St. Christopher books have been annually imported from the Wesleyan Book-Room in London, and sold to the amount of £100 sterling, and upwards; thus scattering knowledge in every direction.

Nor should those excellent laymen who have given their time and services to Methodism as Local Preachers, be here omitted. At the head of these stands the venerable Mr. Amory, in whom the words of the Wise Man have received their verification:

"The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. xvi. 31.) Miss Amory, too, deserves a perpetual record for having so cheerfully led the Wesleyan choral services by presiding efficiently at the seraphine: as Miss Wattleley (now Mrs. Padmore) did frequently in by-gone days, and subsequently also, relieving Miss Amory and the Misses Tapshire. Of other Local Preachers mention deserves to be made,—of Messrs. Foster and Julius, always ready, and always rendering good service; as also did Mr. Taylor, till laid aside by illness. The junior ones are no doubt as zealous and useful as those with whom the writer was acquainted.

Did not the limits of this chapter forbid, I could sketch men and women too that in days of slavery suffered peculiar persecution for Christ's sake. W. Payman, residing at Tabernacle, may here be named, who, for his adhesion to Christ and His cause, was punished by being sent, after each day's toil, to live in the roundhouse of the windmill, where his meals, coarse and plain, were taken, and where he could sleep and pray after a sort, if he pleased; while, whatever disadvantages he endured, he had enough of refreshing air, and a more extended view of the surrounding country than he could have from his more humble dwelling. Thus was he elevated, though shut out from the society of mankind for a considerable period. This hero lived to a good old age, and was a consistent Christian.

It is now time to take up the history of the introduction into this Island of the plant of Methodism, which has at length grown into such a great tree that thousands recline under its branches.

On Thursday, January 18th, 1787, Dr. Coke, accompanied by Messrs. Hammett, Baxter, and Clarke, arrived in St. Kitts from Dominica. This memorable visit had been anticipated, and provision made to welcome and entertain the Mission party. Mr. Cable and Mrs. Seaton are honourably mentioned as having given the right hand of fellowship to the messengers of the churches. A Mr. Bertie, a jeweller, is also recorded as having shown "disinterested kindness, which such strangers well knew how to appreciate." Preaching was begun that evening under favourable auspices.

After an absence of three days, during which they visited Nevis, the Missionaries resumed their labours and officiated at the Court-House. The crowd was immense; and gentlemen of standing in the community invited the men of God to their houses, among whom was the principal Clergyman. Mr. Hammett being stationed here, efforts were forthwith made to provide him with a suitable house.

Sandy Point was next visited, and in Mr. Sommersal's house Dr. Coke met with a hearty welcome. After a third voyage to America the Doctor again called in at St. Kitts, and found that already, within the short space of two years, 700 members had been gathered into the Society. If St. Kitts has not in modern times raised up a native Ministry, she did at this early era produce two Ministers on the spot, of which fact the eloquent historian of the West Indies thus writes: "All circumstances considered, we may perhaps view this outpouring of the Spirit as an extraordinary display of the Divine mercy towards the coloured inhabitants, who were buried in shades to which their complexions could not be admitted as rivals."*

On January 26th, 1793, after a fifth tour to North America, for the last time the Father of the West Indian Mission, Dr. Coke, surveyed the work which he had been instrumental in inaugurating in this Island. On this occasion he was entertained by Dr. Bull, Physician and Member of the Colonial Parliament, resident near Mount Misery. The Doctor was highly gratified with his visit and all that he witnessed. "He saw the grace of God, and was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (Acts xi. 23.)

At an early Conference in Antigua, shortly after this inspection, the Society in St. Kitts was found to number 32 whites and 1,522 coloured and black people. The letters transmitted from time to time to the able and devoted director of these Missions are truly spirit-stirring. Mr. Andrews, writing July 18th, 1794, says, "I began school at Old Road, and opened a subscription for its support, which meets with encouragement. A good woman now teaches twenty-five children to read. The

* DR. COKE.

Preacher constantly meets fifty. From among these there has been chosen a class of about fifteen, most of them deeply serious. Our Lovefeast last Sunday week was an extraordinary one. God poured out His Holy Spirit upon the people abundantly." Thus was the stream of life flowing onwards from Basseterre to Old Road. Of the former place the letter says, "At Basseterre also we meet the children. They flock to us in numbers. One morning lately I believe eighty attended, and I find in general much freedom and power to speak to these little ones." This Missionary had evidently entered on his great work in the right spirit. Attention to the young was a pleasing omen; but he says further, "I bless and praise the Lord that His Providence sent me here, because a cloud of darkness and prejudice is taken from my mind, which more or less hangs over many of my dear brethren in England, in respect to the West India Islands."

"Honour the King," is a Divine precept of equal authority with any other scriptural mandate; and where Christianity erects its throne in the heart, men are invariably loyal and submissive to the laws of the land. Mr. Baxter, writing from St. Kitts, May 18th, 1795, stated, that "the slaves in Antigua and St. Kitts are loyal; we have nothing to fear from them. I was called on by the President of the Council of Antigua, to give my opinion whether the slaves would defend the Island. I was firmly persuaded they would, and undertook with brother Warrenner to raise a corps of our Society, and to attend as Chaplain to them. We got upwards of one thousand men in both Societies." A Mr. Debell, writing April 22nd, 1802, thus speaks of the *whites*:- "They so throng our chapels that there is no room for them to sit down. It gives me a degree of pain to see them standing all the time of Divine service." The want of chapel accommodation was at that time greatly felt.

This year (1802) the Society amounted to 2,587. A Sunday-school was established, and augured well. The same year Mr. Brownell arrived, and reports most favourably of the rising church: "When I see the aisles of the chapel closely wedged with white and black people, promiscuously interspersed, without a seat on which to sit, together with such numbers in the yard, who, in former days, could scarcely be brought to worship

God in the same place, I cannot but acknowledge, 'This is the Lord's doing, and it is marvellous' indeed!" Subsequently this Missionary thus wrote, "It cannot be denied that there has been a great ingathering of souls since this time last year at Basseterre, Old Road, and Sandy Point: and, what may be deemed remarkable, the whites and coloured people chiefly have found peace with God; many of them experience redemption through the blood of Christ, even the forgiveness of sins, and bring forth the fruits of a real conversion, in a holy life and heavenly conversation."

It is a striking fact, that in this highly favoured Island no judicial obstruction to the preaching of the Gospel, or to the labours of the Missionaries, was ever interposed, but rather the contrary. No rude mobs, headed by violent and unprincipled men, bearing authority and possessing influence, are ever mentioned by the historian of Missions as occurring here; but all ranks and classes seem to have vied with each other in cheering onwards the Apostles of mercy, whose sole aim was to overthrow the empire of darkness, and to establish social order on the best and surest foundation, by first bringing individuals into submission to their rightful Lord and Sovereign. The fruits are every where beheld: churches and chapels stud the land. Education has raised the native mind. Kindness and good will prevail among all orders of men. But it was reserved for the year 1842 to witness strife and debate, emanating from the pride which arrogates to itself the assumption,—

"The temple of the Lord are we,
And Heathens all beside."

To recapitulate the scenes elsewhere briefly depicted, or to show the unhallowed fruits of bigotry and exclusiveness, would be unnecessarily to open wounds which, if closed, had better remain so, and to reiterate disagreeable events which cannot be pleasurable to those who were the perpetrators of them.

It may be thought that the picture here drawn of St. Christopher's is too highly coloured, under the impetus of a warm and ardent enthusiasm. Inconsistencies, doubtless, have occurred, and apostasies have taken place here. Where do they not? But this is undeniably a land which God hath blessed, a spot

highly favoured by Providence. Nor is it, for a moment, denied that Moravianism has here laboured well and faithfully, and that, as a church, it is highly respected and respectable, and its schools are as efficient and useful as they are famed for being elsewhere. To attribute all the good achieved to one body of Christians is contrary to the writer's design, and to the spirit of this work; but of one body he more particularly treats. In 1841 or 1842 a new church, belonging to the United Brethren, was opened in Basseterre, when the rank and worth of the Island, headed by that distinguished man, the late Lieutenant-Governor Cunningham, attended the services; and when with skill and gracefulness the musical part of the devotion was aided by the respected lady organist of the Established Church, who, with a select party, presided at the organ. Bishop Westerby, of Antigua, lived here many years, but at this season the Rev. Mr. Ricksecker was the Minister in charge.

Governor Cunningham's name having been mentioned, it is but due to his character to state that he was, though a conscientious member of the Anglican Church, a steady unwavering friend of the Wesleyans and Moravians. At the Wesleyan chapel he was often found attending worship, and not unfrequently was he present at the famed tea-meetings before adverted to; while, on every suitable occasion, he warmly advocated the cause of the Nonconforming bodies, and was an utter enemy to sectarian bigotry. His sudden death was a sad sequel to a life remarkable for great talent, liberality, generosity, and thorough manly independence. Going upstairs one day to gaze at the portrait of a recently deceased and much beloved sister, his feelings powerfully overcame him, and he fell prostrate to the floor. The sound of the fall brought the servants up, who were shocked to see their beloved and much-respected master all but cold in death. Medical aid was called in immediately, but death had ensued, and the disease was pronounced to be apoplexy. The whole community was plunged into weeping and lamentation. High and low, rich and poor, bemoaned his departure, as that of a dear and valued friend and benefactor; and such he was indeed to hundreds in this beautiful Isle, which he loved, and where he lived long enough to be univer-

sally admired for his many noble, attractive, and endearing qualities. His remains were followed to the tomb by multitudes of all classes, who felt they had lost in him a ruler of the right stamp. His portrait may be seen in very many houses in St. Kitts; and his name will never be forgotten by a people capable of appreciating mental worth, and the qualities of heart which render man estimable. To his reverend and honoured father these lines may not be unacceptable, should they ever meet his eye; and they may be safely read as the effusions of respect, and as expressive of the genuine opinion and feelings of a community who hold Governor Cunningham's memory in high esteem. The Hospital in Basseterre, which bears his name, will long stand as a monument of his love to the poor, his deep interest in St. Kitts, and the zeal and energy which he brought to bear on every undertaking in which he heartily engaged.

It is to be regretted that the good feeling between the Anglican Church and the Nonconforming bodies, so greatly desired by Mr. Cunningham, should never have been realized; but that, on the contrary, fulminations from the pulpits of the Establishment should prove how much remains to be done to promote that union for which the Head of the Church, when on earth, so fervently prayed. Yet, in spite of the echoed thunders of the Vatican, genuine Protestantism, even by means of "Dissent," so called, holds on its triumphant course; while all calm admirers of truth, and all men of catholic feeling, long and sigh for the day when the English Church,—of intrinsic excellence,—casting off the remnants of an effete and corrupt antiquity, shall shine forth in all the glories of apostolical Christianity, and appear as she did at the time of the memorable Reformation, maintaining the good old way of salvation by faith, and recognising all contemporaries in orthodoxy as sister churches, and giving to them the right hand of cordial fellowship. Then will St. Kitts rise in her Protestant character, as she has done in the superior order in which her political institutions are sustained, despite the oppressive Sugar Bill; with her coffers well supplied, her sons intelligent, her peasantry enlightened, contented, and happy, and her states-

men wise and energetic; while the Colonies around rejoice in her honoured and undeniable position as the *Mother Colony* of the Antilles.

NEVIS is separated from St. Kitts, at its south-east end, by a strait, called "The Narrows," three miles broad. It is one mountain, eight miles long, and five broad, well watered and fertile. In the centre of the mountain is an ancient crater; and sulphur is said to be frequently found in the fissures of the soil.

Sir Thomas Warner, who settled in St. Kitts in 1623, effected a settlement here also in 1628, colonizing the Island from that place. If Solon was celebrated for the wise laws which he established among the Athenians, Governor Lake, the successor of Sir Thomas, was equally famed for his wisdom and humanity. Bryan Edwards, in quoting the language of Du Tertre respecting Governor Lake, says, "He was a wise man, and feared the Lord." Edwards's eloquent description of this ruler is worthy of a place here: "Living amidst the beauties of an eternal spring, beneath a sky serene and unclouded, and in a spot inexpressibly beautiful, but above all happy in the reflection that he conciliated the differences, administered to the necessities, and augmented the comfort of thousands of his fellow-creatures, all of whom looked up to him as to their common protector. If there be pure joy on earth, it must have existed in the bosom of such a man, while he beheld the tribute of love, gratitude, and approbation towards him in every countenance; and his heart at the same time told him that he deserved it all." A very different picture does this historian draw of one of the early Governors of Antigua, Mr. Park, while turning from Nevis to review immediately the discovery, settlement, and progress of that Island. We have not adverted to the notorious case of Park in our chapter on Antigua, as every reader of West Indian history is familiar with the atrocities of that unprincipled man, and with the fearful tragedy attending his last hours, when an incensed populace arose to revenge on his person the wrongs which he had deliberately, repeatedly, and shamelessly inflicted.

After various engagements with the Dutch and French, at

different times, Nevis fell finally into the hands of Britain in 1783, under whose dominion it has ever since remained.

The population of Nevis (so called, it is supposed, by Columbus from *Nieves*, or "the Snows," on account of its resemblance to a mountain of the same name in Spain, the top of which is covered with snow) was at one time not less than 30,000; whereas in 1849 and 1850 it consisted of not more than 9,000,—so greatly had it diminished. This number must also have been reduced by the cholera in 1853. It is one of the loveliest spots in the Antilles, and is quite as healthy as St. Kitts. In late years Charlestown has been subjected to periodical fevers, arising from marshy lands on the eastern side of the Island, and, it is thought, also from the introduction of a most unwholesome manure, now no longer imported. But Gingerland is the Montpelier of this garden of a Colony; while its natural springs are a great attraction, and used in former years to be often resorted to by persons from various places for the purpose of trying their medicinal qualities, who generally returned to their homes refreshed and invigorated. They are about half a mile from the town, and the highest is in temperature generally about 108° of Fahrenheit. "The baths, of which there are two, each sufficiently deep and spacious to swim in, are supplied with water of the same quality as that used for drinking, and probably derived from the same source. Taken internally, that used as a drink has been found serviceable in many instances of derangement of the stomach and intestines, resisting ordinary treatment, and externally in the form of a bath in cases of obstinate rheumatism. A building well constructed of stone, of three stories, with a spacious verandah, or open gallery, in front, erected by a philanthropist, a Mr. Huggins, for the use of invalids, adjoins the bath. The middle story is now open as an hotel. It is capable of accommodating about fifteen persons, has eleven bed-rooms, a large common room, and a drawing-room. Standing on a rising ground, it commands a pleasant view of part of the Island of St. Kitts, and of the intervening sea, and is considered healthy." *

* "The West Indies before and since Emancipation. By JOHN DAVY, M.D., F.R.S., &c."

The Island is well supplied with places of worship, furnished by the Wesleyans and the Church of England; and education has here been generally diffused, while the schools for the children of the peasantry are decidedly of a superior order. Friendly Societies were connected with each church and chapel, and were once popular; but in 1848 those under the auspices of the Wesleyans were, at the spontaneous desire of the people, abolished, a careful appropriation of the amounts due to the respective parties having been made. Our last-quoted author (Dr. Davy) says, "They (the labouring class) owe much to the exertions amongst them of the Clergy of the Church of England and of the Wesleyan Missionaries, especially the latter. More than half of the whole population belong to the Wesleyan Missionary Society. In 1845 the numbers returned as attending its chapels were 4,000; whilst those attending the parish churches were no more than 1,250. Both Clergy and Missionaries of late years appear to have been zealous in teaching, and the latter have been tolerably successful in conducting their schools on the self-supporting plan. Whilst in the Island, I visited two of these schools. Both of them were kept in the chapel of the Society in Charlestown,—a new building, with a handsome flight of steps ascending to it, and provided with a neat belfry, the whole so little like a meeting-house, that I supposed at first it was the parish church. One school was an infant-school, consisting of seventy children, all clean and neatly dressed, and of healthy appearance: indeed, I never saw children of more healthy or happier look. The mistress informed me that they were taught their letters, and prepared for the other, the juvenile school. They left the room, which is under the chapel, but not underground,—a spacious, cool, well lighted and ventilated room,—marching to a song. As they passed, most of the boys touched their caps, and not a few shook hands with me, with a 'How do you do, Sir?' said in an innocent cheerful way. The juvenile school was kept in the chapel itself. The boys and girls belonging to it were taught either reading, writing, or arithmetic; and the girls, the use of the needle. When I was present, the sewing class were at work. The girls forming it were of an age varying from ten to fourteen. The payments made by the

parents differed, according to what was taught, from half a bit to a bit and a half a month (or from twopence to sixpence). It may be mentioned, as not a little creditable to the people, that this chapel, spacious and well built, (built of the fine stone of the Island,) with its well-contrived substructure, the school-room, was erected by funds raised by subscription, and chiefly I believe from the labouring class." How different the spirit of this writer from the censorious sentences, the hypercriticisms, and the absurd idiosyncrasies of Mr. Charles William Day's vituperative "Five Years in the West Indies!"—a work abounding in misrepresentations from the beginning to the end, and which, while it insults all ranks and classes in the West Indies, seems to have been specially levelled at the unfortunate sons and daughters of Africa, whose weaknesses, arising from the want of education, the writer, with malignant delight, points out in his two volumes; as if the author of the edifying "Hints on Etiquette" had forgotten that such ebullitions of spirit and temper are at the very antipodes of genuine etiquette and of true politeness.

The chapel thus pleasingly referred to in the last lengthy quotation, was built by the Rev. Jesse Pilcher, the funds having been chiefly raised by his predecessor, the Rev. R. Hawkins, and was opened for Divine worship in 1844; the Rev. John Parkes, Robert Inglis, William R. Rogers, and G. Blanchflower officiating. It succeeded the old chapel, a representation of which may be seen in the frontispiece to a volume of Dr. Coke's "History of the West Indies," from which may be formed a very correct idea of the old time-honoured structure. To the right and the left of the chapel are two good Mission-Houses, two Missionaries having in olden times lived in Charlestown. Attached is a spacious burial-ground; and the whole of the premises are large and compact.

This chapel is filled on the Sabbath with a congregation consisting principally of agricultural labourers, and the inhabitants of the town. Several highly respectable individuals were members or communicants; and the Sabbath-evening service was oft attended by the *élite* of the neighbourhood. The schools throughout the Island were at one period self-supporting.

About six miles from town, on the South side of the Island, lies the Gingerland Station, where the second Missionary lives, and where there is a good and large stone chapel, with a commodious Mission-House; while on the Windward side is Newcastle Station, where a new chapel was built in 1848, and the Society is under the pastoral care of the Gingerland Missionary, who visited the respective Stations alternately with the Superintendent and the youngest Missionary, when there were three Ministers. In the absence of a third Missionary, native Exhorters give their valuable services.

The town school was directed very ably and successfully by Mr. John P. Bridgewater, a native of Nevis, and a pious and intelligent person, of perfectly black hue. He resigned his place to Mr. Podd, a well informed native, chiefly on account of the failure of his health. The female department was overlooked by Miss Finnie, and the infant school by Miss Rogers. The Gingerland school was under the management of Mr. George Bridgewater, a native also, who, in addition to his other qualifications, excelled in arithmetic, in which the children of the school became proficient also. The Newcastle school was directed by a student from the Mico Institution in Antigua; the other teachers also received a training at the same Institution. These schools are inferior to none in the West Indies, and the whole *mentale* of the peasantry is, for the average extent of the population, equal to that of any of the sister Colonies; while the ecclesiastical range which Methodism has taken is vast, leaving no neighbourhood unvisited with light, and no locality unblest with Gospel ordinances.

The Rev. Mr. Leacock, of the Established Church, lived for many years in this Island, labouring assiduously and successfully, and in a truly catholic spirit. He distinguished himself not only by his attention to pastoral duties, but by his liberality to the poor, and interest in the general welfare of the parishioners; while his amiable and excellent wife was a pattern in those "things which are lovely and of good report." After removing and residing for several years in the United States, attachment to Nevis induced them to return, and resume their labours of love there; but providential circumstances seemed to